《中部經典》第二十二經 Majjhimanikāya Alagaddūpamasutta

蛇 喻 經 The Water-Snake Simile

巴漢英對照 佛曆 2567.10.3 菩提僧團 Ven. Devacitta 修訂
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

飯命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者
English Translated from the Pali by Thanissaro Bhikkhu.

供養——無上世尊、無上法身、無上舍利

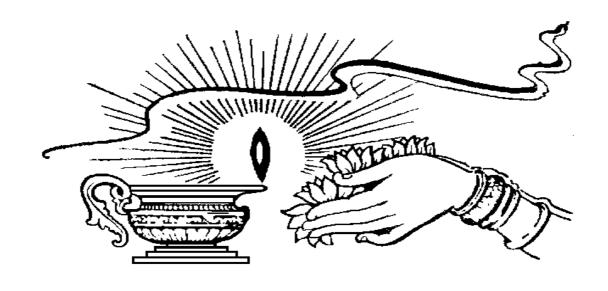


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蛇喻經【大綱】(Outline)

\heartsuit Whatever isn't yours: Let go of it. (MN 22) \Leftrightarrow

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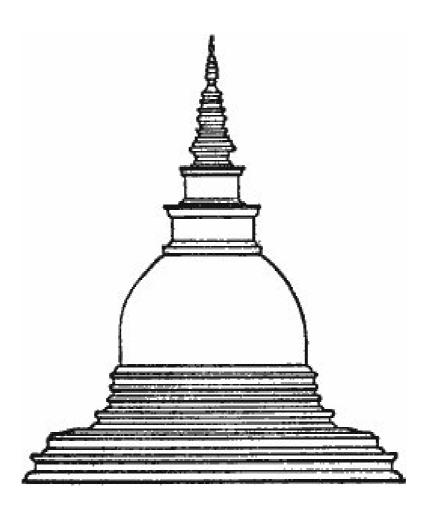
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Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

够命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者。 Refuge in the Buddha, Arhat, Supreme Enlightenment.

🖒 Vayadhammā saṅkhārā, appamādena sampādetha.

諸步行三皆是是『壞系滅品之』法於, 應工自『精生進品不》放至逸一。

Decay is inherent in all component things. Work out your salvation with diligence!

☆ 當氣動於精生進於, 早及求於解於脫菜; 以一智业慧於明显, 減量諸类痴《暗》。

But do strive diligently, and quickly seek out freedom. With the light of perfect wisdom, destroy the darkness of ignorance!

№ ₩ **№**

啊、!佛記陀芸的沒智必慧気

What! Buddha's Wisdom

☆ 似乎,每個人—— 都喜歡發表!

Seems, everyone... enjoy published!

都有,他自己, 高超的見解·····。 Has, himself... super views.

似乎,每個人——都有,勝過佛陀的智慧!

Seems everyone... have, better than Buddha's wisdom!

可是,對於原始的—— 「佛 陀 教 法」是什麽 ¿? However, what is... "the original teachings of Buddha?"

> 並不瞭解, 也不想瞭解, 更沒有時間去瞭解。

Do not know, not understand, and no time to understand.

因為,他們都在——
Because they are...

忙於,自己的: 『**所知、所見……**?』 Busy with their own… "I know, I see…?"

√∞ ★ ∞**✓**

Buddham saranam gacchāmi,

☆ 我 並 飯 《 依 - 一 於 山 佛 是 陀 芝 ;

I refuge in the Buddha;

Abhabbo parihānāya nibbānasseva!

涅·槃· 無× 衰,退矣!

Nibbana, no recession!

Dhammam saranam gacchāmi,

☆ 我 ※ 飯 《 依 - — 正 光 法 》 律 本 ;

I refuge in the Dhamma;

Hiri ottappa sampanno!

具片足型, 慚芽與山水塊型!

Be ashamed and reflection!

Saṅghaṃ saraṇaṃ gacchāmi,

☆ 我於飯《依-——賢芸聖公僧公;

I refuge in the Sangha;

Sikkhāya tibba gāravo!

熱學心量, 尊是敬意學量!

Ardent to learning respectfully!

√∞ ₩ ∞ ∞

虫它喻經 Alagaddūpamasuttaṃ /

The Water-Snake Simile (MN 22, 234-248) [1~15]

☆ 《蛇喻經 Alagaddūpamasuttaṃ》 簡介~

本經是〈偽〉《金剛經》的原始版本:

「汝等比丘!知我說法,如筏喻者;法尚應捨,何況非法? ⇒ 汝等實從筏喻,不知:『法尚應捨,何況非法』耶?」

然而,〈偽〉《金剛經》與本經互相比對以後,不難發現, 〈偽〉《金剛經》其實是最著名的偽經,〈偽〉《金剛經》的觀 點偏頗很大,對後世的誤導也極其深遠!

由本經及最上淨信經 Aggappasādasuttaṃ (AN 4.34) 可以看出,並 非一切「有為法」都有如「夢幻泡影」,《最上淨信經》更說:

- ① 諸比丘! 於一切有為法中,八聖道分可說為第一, 諸比丘!凡信仰八聖道分者,乃信仰第一; **渡次,信仰第一者,乃有第一之異熟。**
- ② 諸比丘! 於一切有為或無為法中,離貪可說為第一, 即是:

醒憍醉(破除憍慢)、癒渴(調伏渴求)、破窟宅(根 絕阿賴耶)、斷輪迴、盡渴愛、離貪、寂滅、涅槃者是。 諸比丘!凡信仰離貪之法者,乃信仰第一; **渡次,信仰第一者,乃有第一之異熟。**

上述可知——從古到今,佛教徒很多,了解佛法的並不多,學 習原始佛法的佛弟子,更是少之又少。

原因出在,各代譯經大師,尚未將《巴利佛經》,作完善有系 統的翻譯,就急於想發表他個人的論著。

原始佛法,不等同於南傳佛教——

巴利語是佛陀說法的語言,《巴利佛經》自然是代表原始佛法 的經典。

然而南傳(阿毗達摩)〈偽〉論藏,卻出現違背《巴利佛經》 的論述!

所以,南傳最多只是一個佛教宗派的名稱,並不能代表原始佛 法的真實歸趣(旨趣截然不同)。

至於,北傳大乘(婆羅門教),不但經論不分、更是偽經充斥!

大體而言,現代版的佛教經典,最多只保留原始《巴利佛經》 的一半澴不到!

是什麽漏失掉了呢?

- ① 南傳佛教的〈偽論〉阿毗達摩,只講「有為法」,漏失掉 「無為法」這部份;
- ② 北傳大乘(婆羅門教),只講空性、無為,絕口不提如何實 踐「八正道」這部份。

--- 佛曆 2559.11.9 **(三)佛子整理** ---- 佛曆 2565.8.15 (一) 更新 ---

卍 뀨 \mathbb{H}



第一品 ☆ 前 言 Preface [1]

〔第一卷 **〕** 234. Evam me sutam – 如果是产我产用的

I have heard that

ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapindikassa ārāme.

世产尊是在最舍星衛炎城上,祇业陀是林品给炎孤《獨》園景。 某员時产. on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park.

> 卍 卍 卍

第一章 ☆ 阿黎吒比丘生惡見

The Monk Arittha's Pernicious Viewpoint [1]

Tena kho pana samayena ariţţhassa nāma bhikkhuno gaddhabādhipubbassa [gandhabādhipubbassa (ka.)] evarūpaṃ pāpakaṃ diţţhigataṃ uppannaṃ hoti — "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paţisevato nālaṃ antarāyāyā"ti.

由文於山, 原共飼公鷹工者數——名亞阿Y黎亞吒特比亞丘美, 生豆此粉惡見黃, 即出:「如果我於了京解黃世科尊吳所於說京教黃法於, 世科尊吳雖於說京這數些黃 (障點道公行亞為於) 是科障點礙於法於, 但許享菜樂至此於者數, 絕黃不久成至為於障點礙於危於害分。」

Now on that occasion this pernicious viewpoint (ditthigata) had arisen in the monk Arittha Formerly-of-the-Vulture-Killers: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions."

Assosum kho sambahulā bhikkhū — "ariţţhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpam pāpakam diţţhigatam uppannam — 'tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paţisevato nālam antarāyāyā"ti.

眾素多養比之丘氣, 聽意到象傳養開於, 原母飼以鷹工者整——名品阿下黎空吒步比立丘氣, 生星此が惡世見黃, 即型: 「如果我於了喜解黃世戸尊景所於說是教養法於, 世戸尊景雖常說是這些些量 (障靠道象行品為於) 是严障类礙が法於. 但多享量樂多此が者整. 絕量不多成立為於障类礙が危於害死。」

A large number of monks heard, "They say that this pernicious viewpoint has arisen in the monk Arittha Formerly-of-the-Vulture-Killers: 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions.'"

Atha kho te bhikkhū yena arittho bhikkhu gaddhabādhipubbo tenupasankamimsu; upasankamitvā arittham bhikkhum gaddhabādhipubbam etadavocum — "saccam kira te, āvuso arittha, evarūpam pāpakam ditthigatam uppannam — 'tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te patisevato nālam antarāyāyā"ti.

於此是产, 諸眾比之丘美, 往於原母飼以鷹五者整一阿下黎也吒幣比之丘美處於, 如果此於言或彼立: 「賢黃者整阿下黎也吒幣! 傳養開於, 汝果生是此於惡於見景, 即出: 『如果我於了。解於世产尊是所於說是教堂法於, 世产尊是雖是說是這些些是 (障是道象行五為於) 是严障类礙所法於, 但為享至樂室此於者數. 絕望不來成至為於障業礙所危於害死。 』 是产真告實产耶证?」

So they went to the monk Arittha Formerly-of-the-Vulture-Killers and on arrival said to him, "Is it true, friend Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Evaṃbyākho [evaṃ kho (?) bhagavato sammukhāyevassa "evaṃbyākho"ti] ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te patisevato nālam antarāyāyā"ti.

[阿下黎空吒中日县:] 「實产然界! 諸类賢素, 如果我於了沒解最世产尊是所於說是教養法學, 世产尊是雖然說是這些些是 (障準道公行是 為於) 是产障类碳が法學, 但等享受樂學此が者對, 絕對不是成是為於障类 碳が危於害分。」

"Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

第二品 ☆ 比丘眾諫告阿黎吒

Monks' Rebuked [1]

Atha kho tepi bhikkhū ariţtham bhikkhum gaddhabādhipubbam etasmā pāpakā diţţhigatā vivecetukāmā samanuyunjanti samanugāhanti [samanuggāhanti (syā.)] samanubhāsanti —

於山是戶, 諸常比立丘氣, 欲山原片飼工鷹工者也——阿Y黎立吒や比立丘氣, 離立此が惡也見去, 相景互氣質业問為, 聽意聞為理立由立, 諫告告氣交景談章:

Then those monks, desiring to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, quizzed him back and forth and rebuked him, saying,

"mā hevam, āvuso arittha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānam [abbhācikkhanam (ka.)], na hi bhagavā evam vadeyya.

「賢贵者整阿Y黎如氏告! 勿×如果是产言或、 勿×誣×謗灸世产尊畏, 誣×謗灸世产尊畏. 實产在另不灸善母. 世产尊畏不灸如果是产說是。

"Don't say that, friend Arittha. Don't misrepresent the Blessed One, for it is not good to misrepresent the Blessed One.

Anekapariyāyenāvuso arittha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāya.

賢言者書阿下黎二吒告!世严尊是以一種是種是法於門母, 說是這些些是障業道象行品為之, 是严障患礙所法等; 而此且如, 享求樂至此が者書, 當名然是成立為之障患礙所危之害后。

The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions.

第一章 ☆ 比丘眾說慾過患

The Sensual Pleasures Simile I [1]

☆ 慾愛十喻 ⇒ ① 慾是骸骨、② 慾是肉片、③ 慾是草炬、④ 慾是炭火、⑤ 慾 是夢境、⑥ 慾是借物、⑦ 慾是樹果、⑧ 慾是屠場、⑨ 慾是砧板、⑩ 慾是蛇頭。

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠於如學世产尊昂所認說是: 慾山是产樂至少亞, 苦菜多喜、 惱至多喜, 說是其至處本更公有承過氣患每——

The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Atthikankalūpamā kāmā vuttā bhagavatā...pe...

① 又文如是世产尊景說是喻山: 慾山是产酸异骨炎, 苦菜多餐、 惱羹多餐, 說是其今處交更必有文過餐患餐;

The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

maṃsapesūpamā kāmā vuttā bhagavatā...

② 又文如吳世戸尊景說養喻山: 慾山是戸肉吳片壽, 苦菜多餐、 惱柔多餐, 說養其至處教更坐有文過簽患簽;

The Blessed One has compared sensual pleasures to a lump of flesh...

tiņukkūpamā kāmā vuttā bhagavatā...

③ 又文如吳世产尊吳說是喻山: 慾山是产草杂炬出, 苦灸多瓷、 惱之多瓷, 說毫其三處灸更必有文過瓷患蚤;

a grass torch...

aṅgārakāsūpamā kāmā vuttā bhagavatā...

④ 又文如墨世严尊景說是喻山: 慾山是产炭等火蛋, 苦菜多餐、 惱蒸多餐, 說是其二處交更公有文過餐惠餐;

a pit of glowing embers...

supinakūpamā kāmā vuttā bhagavatā...

⑤ 又京如吳世戸尊景說景喻山: 慾山是戸夢亞境芸, 苦菜多景、 惱柔多景, 說是其今處氣更坐有京過氣患氣; a dream...

yācitakūpamā kāmā vuttā bhagavatā...

⑥ 又京如果世产尊景說景喻山: 慾山是产借量物水, 苦菜多瓷、 惱盈多瓷, 說是其二處氣更坐有文過氣患氣;

borrowed goods...

rukkhaphalūpamā kāmā vuttā bhagavatā...

① 又京如果世产尊景說景喻山: 慾山是产樹菜果熟, 苦菜多餐、 惱塗多餐, 說景其戶處氣更坐有京過氣患等;
the fruits of a tree...

me fruus of a tree...

asisūnūpamā kāmā vuttā bhagavatā...

图 又京如果世产尊景說是喻山: 慾山是产屠菜場彰, 苦菜多餐、 惱塗多餐, 說養其二處於更坚有或過餐患簽; a butcher's ax and chopping block...

sattisūlūpamā kāmā vuttā bhagavatā...

⑨ 又京如果世严尊景說景喻山: 慾山是产砧片板影, 苦菜多瓷、 惱涩多瓷, 說是其△處炎更坐有京過瓷患景; swords and spears...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo"ti.

⑩ 又京如吳世严尊景說養喻山: 慾山是严蛇亞頭英, 苦菜多餐、 惱蒸多餐, 說養其益處氣更必有京過餐患餐! |

a snake's head: of much stress, much despair, & greater drawbacks."

第二章 ☆ 阿黎吒固執惡見

The Monk Arittha Continued to Insist [1]

Evampi kho ariţţho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno [samanuggāhiyamāno (syā. vinayepi)] samanubhāsiyamāno tadeva [tatheva taṃ (vinaye)] pāpakaṃ diṭṭḥigataṃ thāmasā parāmāsā abhinivissa voharati — "evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te patisevato nālam antarāyāyā"ti.

然界而此,原界飼工鷹王者整一阿Y黎亞吒卡比亞丘黃,與山諸東比亞丘黃,相是互交質些問為,聽是開於理亞由東,諫常告於交黃談亭,彼亞猶文碩於強美,固於執些惡世見景,墨亞守亞主眾張北:「實於然界!諸常賢克,如果我於了至解於世於尊及所於說是教養法於,世於尊及雖然說是 這些些,(障眾道象行五為於)是於障眾礙於法於,但今享至樂至此於者數,絕最不多成至為於障眾礙於危於害分。」

And yet even though he was quizzed back & forth and rebuked by those monks, the monk Arittha Formerly-of-the-Vulture-Killers, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, "Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

第三品 ☆ 比丘眾往詣世尊處

The Monks Went to the Blessed One [2]

〔第二卷 **〕** 235. Yato kho te bhikkhū nāsakkhiṃsu ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

諸常比亞丘美,不象得多令亞原於飼工鷹工者影——阿Y黎亞吒常比亞丘美, 離型此於惡於見崇,於以是於,往於詣一世於尊是處於, 靠逐近崇而心稽出 首亞世於尊是, 坐是於以一一面景。

So when the monks were unable to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side.

第一章 ☆ 說明經過

Told the Blessed One What Had Happened [2]

Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum — "ariţţhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpam pāpakam diţţhigatam uppannam — 'tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paţisevato nālam antarāyāyā'ti.

於山一一面景坐景之业諸步比立丘美, 白泉世产尊景曰其: 「大於德智!原吳飼公鷹五者整——名景阿Y黎如吒步比立丘美, 生星此步惡世見崇: 『如果我於了望解崇世产尊景所急說是教堂法學, 世产尊景雖常說是這些些最 (障患道盆行豆為冬) 是严障患礙所法學, 但每享更樂學此步者數, 絕最不多成至為冬障类礙所危ぞ害好。 』

As they were sitting there, they [told him what had happened.]

Assumha kho mayam, bhante – 'ariţṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpam pāpakam diţṭhigatam uppannam – tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā'ti.

大於德智! 又文實於我於等於, 聽意到欽傳於聞於, 原於飼公鷹之者對 名是阿文黎為吒於比為丘黃, 生之此於惡於見黃, 即也: 『如果我於了望 解禁世於尊及所於說是教養法於, 世於尊及雖然說是這些些最 (障點道盈行至 為於) 是於障點礙於法於, 但為享至樂如此於者數, 絕最不是成是為於障點 礙於危於害死。 』

Atha kho mayam, bhante, yena arittho bhikkhu gaddhabādhipubbo tenupasankamimha; upasankamitvā arittham bhikkhum gaddhabādhipubbam etadavocumha — 'saccam kira te, āvuso arittha, evarūpam pāpakam ditthigatam uppannam — tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā'ti?

如果是产,大冬德是!我签等还往至原品的公應工者整一阿下黎也吒告比立丘至處交,如果此步言或彼立:『賢哥者整阿下黎也吒告!傳養聞於,汝果生之此步惡世見崇,即止:「如果我会了這解崇世严尊是所会說是教堂法院,世严尊是雖然說是這些些是(障靠道至行正為於)是严障类礙が法院,但等享受樂至此步者要,絕景不至成至為於障業礙が危於害牙。」是严真告實产耶世?』

"Evam vutte, bhante, ariţţho bhikkhu gaddhabādhipubbo amhe etadavoca – 'evambyākho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te patisevato nālam antarāyāyā'ti.

大冬德智!如果是严問冷時严,原景飼公鷹五者數——阿丫黎空吒崇比空丘美,如果此於答印我於等空:『實严然界!諸类賢豪,如果我於了望解其世严尊是所於說是教養法學,世严尊是雖然說是這些些是(障點道盈行是為於)是严障業礙が法學,但命享是樂學此於者數,絕最不完成是為於障業礙が危從害氣。』

Atha kho mayam, bhante, arittham bhikkhum gaddhabādhipubbam etasmā pāpakā ditthigatā vivecetukāmā samanuyunjimha samanugāhimha samanubhāsimha —

大學德里! 於此是所我於等型, 欲此原於飼公鷹工者整一門下黎型吒幣 比型丘氣, 離型此於惡世見景, 相是互氣質此問答, 聽意聞於理型由京, 諫黃告氣交是談章: 'mā hevam, āvuso arittha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam vadeyya.

『賢家者影阿〉黎如氏學!勿×如果是产言或。勿×誣×謗灸世产尊炎, 誣×謗灸世产尊炎,實产在最不灸善母,世产尊炎不灸如果是产說養。

Anekapariyāyenāvuso arittha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te patisevato antarāyāya.

賢言者數阿下黎亞吒卡! 世严尊是以一種是種是法於門學, 說是這些些是障果道公行之為之, 是严障是礙所法學; 而此且如, 享至樂至此が者對, 當至然是成立為之障是礙所危之害分。

第二章 ☆ 說慾過患

The Sensual Pleasures Simile $\ \square$ [2]

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠是如果世产尊是所会說是: 慾山是产樂等少量, 苦菜多餐、 惱羹多餐, 說餐其戶處本更坐有文過餐患養——

Atthikankalūpamā kāmā vuttā bhagavatā...pe...

- ① 又求如果世产尊景說養喻山: 慾山是产酸家骨浆, 苦菜多羹、 惱羹多羹, 說養其益處炎更必有求過羹患簽;
- ② 又文如是世产尊景說是喻山: 慾山是产肉果片膏, 苦菜多餐、 惱羹多餐, 說餐其公處氣更公有承週餐惠餐;
- ③ 又文如是世产尊景說是喻山: 慾山是产草家炬出, 苦菜多是、 惱之多是,說是其二處文更公有文過是患等;
- ④ 又文如墨世严尊景說是喻山: 慾山是产炭等火色, 苦菜多色、 惱之多色, 說是其之處本更公有文過為患等;
- ⑤ 又京如果世产尊景說是喻山: 慾山是产夢亞境芸, 苦菜多瓷、 惱涩多瓷, 說忌其至處本更必有永過瓷患蚤;
- ⑥ 又京如果世产尊景說養喻山: 慾山是产借量物水, 苦菜多養、 惱髮多養, 說養其公處本更公有承週簽惠簽;
- ⑦ 又文如墨世产尊景說是喻山: 慾山是产樹尽果瓷, 苦菜多瓷、 惱涩多瓷, 說是其戶處氣更必有文過氣患氣;
- ⑧ 又京如果世产尊景說養喻□: 慾□是产屠京場彰, 苦菜多羹、 惱羹多羹, 說羹其△處灸更≤有录過羹患灸;
- ② 又文如果世产尊景說養喻山: 慾山是产砧片板等, 苦菜多養、 惱髮多養, 說養其至處本更至有求過餐患養;

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti.

⑩ 又京如果世产尊景說養喻山: 慾山是产蛇型頭菜, 苦菜多餐、 惱髮多餐, 說養其至處菜更必有求過餐患餐! 』

第三章 ☆ 固執惡見

The Monk Arittha Continued to Insist [2]

Evampi kho, bhante, ariţţho bhikkhu gaddhabādhipubbo amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diţţhigatam thāmasā parāmāsā abhinivissa voharati – 'evambyākho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā'ti.

大冬德色! 然學而此,原學飼公鷹Z者對一一阿Y黎亞吒學比亞丘曼, 與山諸學比亞丘曼,相是互受質出問為, 聽意聞於理亞由文, 諫夢告簽交替談學, 彼亞猶求頑勞強豪, 固炎執出惡世見貴, 墨亞守亞主學張業: 『實於學! 諸衆賢哥, 如學我們了會解對世科尊是所參說是教堂法學, 世科尊是雖然說是這對些量 (障業道公行至為於) 是於障業礙所法學, 但等享來終此對者對, 絕對不定成至為於障業礙所危於害分。』

Yato kho mayam, bhante, nāsakkhimha arittham bhikkhum gaddhabādhipubbam etasmā pāpakā ditthigatā vivecetum, atha mayam etamattham bhagavato ārocemā"ti.

大學德智! 我於等於因言為於, 不必得象令於原於飼以鷹王者數——阿Y 黎如吒於比亞丘氣, 離如此於惡於見景。 所象以一, 我於等於將是此於事於, 以一白家世於尊菜。」

第四品 ☆ 阿黎吒往詣世尊處

The Monk Arittha Went to the Blessed One [3~4]

〔第三卷 **〕** 236. Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – "ehi tvaṃ, bhikkhu, mama vacanena ariṭṭḥaṃ bhikkhuṃ gaddhabādhipubbaṃ āmantehi – 'satthā taṃ, āvuso arittha, āmantetī‴ti.

於此是产, 世产尊贵呼氣一一比之丘美: 「比之丘美! 汝眾以一我於名是, 至此原吳飼公鷹五者歌——阿下黎立吒岑比立丘美處義, 以一告於彼立曰其: 『賢芸者歌阿下黎立吒岑! 師产呼氣喚奏汝眾。』 」

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Arittha Formerly-of-the-Vulture-Killers, saying, 'The Teacher calls you, friend Arittha.'"

"Evam, bhante"ti kho so bhikkhu bhagavato paṭissutvā, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca – "satthā tam, āvuso arittha, āmantetī"ti.

「唯爷!奉公教蒙!」彼公比公丘妄應云諾臺世严尊景, 而此往於原景 飼公鷹云者歌——阿Y黎公吒带比公丘妄處於, 往於而此告於原景飼公鷹云者歌, 阿Y黎公吒带比公丘妄: 「賢哥者影阿Y黎公吒带! 師严呼反喚系汝聚。」

"As you say, lord," the monk answered and, having gone to the monk Aritha Formerly-of-the-Vulture-Killers, on arrival he said, "The Teacher calls you, friend Aritha."

"Evamāvuso"ti kho arittho bhikkhu gaddhabādhipubbo tassa bhikkhuno patissutvā yena bhagavā tenupasankami; upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.

「友文!奉云教堂!」原景飼公鷹五者數——阿Y黎型吒卡比亞丘美歷五諾曼彼亞比亞丘美,往至詣一世严尊景處於;靠至近景而心稽生首桑世严尊景。 坐景於山一一面景。

"As you say, my friend," the monk Arittha Formerly-of-the-Vulture-Killers replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

第一章 ☆ 問明經過

Indulged In Obstructive Acts Genuine Obstructions [3]

Ekamantam nisinnam kho ariţţham bhikkhum gaddhabādhipubbam bhagavā etadavoca — "saccam kira te, ariţţha, evarūpam pāpakam diţţhigatam uppannam — 'tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paţisevato nālam antarāyāyā"ti?

世产尊是對各坐是於山一一面景, 阿下黎也吒帶比之丘美, 如果此步問於曰是:「阿下黎也吒帶! 傳養聞於, 汝果生是此步惡也見景, 即也: 『如果我於了望解崇世产尊是所認說是教堂法坛, 世产尊是雖然說是這些些量 (障業道象行三為於) 是严障崇礙所法坛, 但等享是樂堂此步者數, 絕對不定成是為於障業礙所危於害矣。 』 是严真告實产耶世?」

As he was sitting there, the Blessed One said to him, "Is it true, Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Evambyākho aham, bhante, bhagavatā dhammam desitam ājānāmi – 'yathā yeme antarāyikā dhammā vuttā bhagavatā te paţisevato nālam antarāyāyā'''ti.

[阿下黎空吒中日县:] 實所然是! 大於德智, 如果我們了整解是世界尊是所為說是教養法學, 世界尊是雖然說是這些世最 (障是道公行员 為於) 是严障是礙所法學, 但等享受樂學此對者學, 絕最不是成立為於障學 礙所危於害分。」

"Yes, indeed, lord. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

"Kassa kho nāma tvam, moghapurisa, mayā evam dhammam desitam ājānāsi?

世产尊景曰是: 「愚山病《人界! 汝果實产在界從烹哪於裡如知此道象? 我於如果此於說是法於耶里?

"Worthless man, from whom have you understood that Dhamma taught by me in such a way?

Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alañca pana te paṭisevato antarāyāya.

愚山痴《人界! 我爸豈至不多以一種恭種恭法於門界, 說是這些些黃障先道至 行五為首, 是严障恭礙が法於乎氣? 而此且黃, 享录樂至此が者對, 當至 然界成至為首學表礎が危至害分子氣?

Worthless man, haven't I in many ways described obstructive acts? And when indulged in they are genuine obstructions.

第二章 ☆ 世尊說慾過患

The Sensual Pleasures Simile III [3]

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠之如果我於所於說是: 慾山是戶樂至少至, 苦菜多是、 惱至多是, 說是 其二處交更公有承過是患長——

I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Atthikankalūpamā kāmā vuttā mayā...

① 又京如果我於說是喻山: 慾山是戸酸泉骨炎, 苦菜多是、 惱之多是, 說是其公處炎更必有永過是患矣;

I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

maṃsapesūpamā kāmā vuttā mayā...

② 又京如果我於說是喻山: 慾山是片肉果片為, 苦菜多色、 惱之多色, 說是其今處氣更坐有文過氣患為;

I have compared sensual pleasures to a lump of flesh...

tiņukkūpamā kāmā vuttā mayā...

③ 又文如學我於說是喻山: 慾山是片草如炬出, 苦亞多是、 惱之多是, 說是其立處於更公有文過於患矣; a grass torch...

aṅgārakāsūpamā kāmā vuttā mayā...

④ 又京如果我於說養喻山: 慾山是片炭灰火氣, 苦菜多菜、 惱蒸多菜, 說桑其兰處氣更坐有京過養患氣;

a pit of glowing embers...

supinakūpamā kāmā vuttā mayā...

⑤ 又京如果我於說是喻山: 慾山是严夢卫境是, 苦菜多餐、 惱髮多餐, 說是其戶處氣更坐有求過餐患每; a dream...

yācitakūpamā kāmā vuttā mayā...

⑥ 又京如果我於說是喻山: 慾山是片借品物水, 苦菜多是、 惱菜多是, 說是其今處氣更坐有文過氣患氣; borrowed goods...

rukkhaphalūpamā kāmā vuttā mayā...

① 又京如果我於說是喻山: 慾山是片樹尽果然, 苦菜多菜、 惱蒸多菜, 說是其今處氣更坐有京過氣患氣; the fruits of a tree...

asisūnūpamā kāmā vuttā mayā...

图 又文如是我於說是喻山: 慾山是广屠交場於, 苦菜多餐、 惱羹多餐, 說是其戶處於更坐有文過簽患簽; a butcher's ax and chopping block...

sattisūlūpamā kāmā vuttā mayā...

⑨ 又文如學我於說是喻山: 慾山是产砧片板學, 苦菜多餐、 惱髮多餐, 說是其戶處氣更坐有文過氣患氣; swords and spears...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

⑩ 又京如果我於說是喻山: 慾山是戶蛇於頭菜, 苦菜多是、 惱之多是,說是其今處氣更然有或過氣患氣!

a snake's head: of much stress, much despair, & greater drawbacks.

第三章 ☆ 世尊斥責 The Worthless Man [3]

Atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khanasi, bahuñca apuññam pasavasi.

然果, 愚以痴者人果! 汝果自下己品誤※解某、 誣×謗灸我於等公、 傷星 害死自下身尽、 又求多益生是非气福云。

But you, worthless man, through your own wrong grasp [of the Dhamma], have both misrepresented us as well as injuring yourself and accumulating much demerit for yourself,

Tañhi te, moghapurisa, bhavissati dīgharattam ahitāya dukkhāyā"ti.

愚山痴《人思! 此が將靠為於汝思, 帶条來多長至夜垂傷至害死、 苦蒸惱至不至幸至福之也平。 |

for that will lead to your long-term harm & suffering."

Atha kho bhagavā bhikkhū āmantesi — "taṃ kiṃ maññatha, bhikkhave, api nāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo usmīkatopi imasmim dhammavinaye"ti?

於山是产, 世产尊是告於諸步比立丘至曰是: 「汝學等於比立丘至! 對色此如即何是思本惟於耶里? 原步飼本鷹 Z 者對——阿下黎立吒步比立丘至, 恐是怕冷試产想是, 於山此如正告法長、 聖亞律公, 添言加亞熱學惱至火至氣至耶里?」

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Arittha Formerly-of-the-Vulture-Killers even warm in this Doctrine & Discipline?"

"Kiñhi [kiṃti (ka.)] siyā, bhante; no hetaṃ, bhante"ti.

[諸衆比亞丘曼曰母:] 「大學德智! 何至能亞如恩此母? 大學德智! 確益實产不及然母! 」

"How could he be, lord? No, lord."

Evam vutte, arittho bhikkhu gaddhabādhipubbo tunhībhūto mankubhūto pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi.

如果是严語以時产, 原於飼工鷹工者對 阿丁黎二吒节比三丘美, 沉弥默思洩黃氣三、 縮急肩貴低型頭卖、 懊业悔气不到堪灵、 悄竟悄竟不到能到 回气答到而以坐景。

When this was said, the monk Arittha Formerly-of-the-Vulture-Killers sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

第四章 ☆ 問比丘眾

The Blessed One Addressed the Monks [3~4]

Atha kho bhagavā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca —

於此是产, 世产尊贵知业原量飼工鷹工者整 阿Y黎空吒带比亞丘曼, 沉為默思洩量氣至、 縮桑肩貴低空頭魚、 懊紅悔氣不知堪區、 悄氣悄氣不知 能到回氣答為. 而此告於阿Y黎空吒带比亞丘曼曰其:

Then the Blessed One, seeing that the monk Arittha Formerly-of-the-Vulture-Killers was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him,

"paññāyissasi kho tvam, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāham bhikkhū paṭipucchissāmī"ti.

「愚山痴《人界! 汝聚應 Z 知业此が自下身尽惡也見景, 今告我於問於於山 比亞丘美大學眾學。」

"Worthless man, you will be recognized for your own pernicious viewpoint. I will cross-examine the monks on this matter."

〔第四卷 **〕** 237. Atha kho bhagavā bhikkhū āmantesi – "tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavatī"ti?

於此是产, 世产尊是告於諸眾比亞丘曼曰母: 「汝聚等亞比亞丘曼! 原母 飼工鷹 若貴——阿下黎亞吒亞比亞丘曼, 自中巴亞 誤求解黃、 誣×謗灸我灸 等亞、 傷是害所自中身号、 又求多愛生是非气福家。 汝聚等亞亦一如果是产知业? 我会如果此步說愛法於耶爾?」

Then the Blessed One addressed the monks, "Monks, do you, too, understand the Dhamma as taught by me in the same way that the monk Arittha Formerly-of-the-Vulture-Killers does when, through his own wrong grasp, both misrepresents us as well as injuring himself and accumulating much demerit for himself?"

"No hetam, bhante. Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā vuttā bhagavatā; alañca pana te patisevato antarāyāya.

[諸步比立丘至曰 :] 「大於德皇! 確氣實严不氣然影, 大於德皇! 世严尊景實严在界以一種崇種崇法於門母, 說是這些些正障業道盈行是為於, 是严障業 礙が法导; 而此且氣. 享至樂室此が者點. 當是然學成是為於障影礙が危於害矣。

"No, lord, for in many ways the Blessed One has described obstructive acts to us, and when indulged in they are genuine obstructions.

第五章 ☆ 僧眾再次,說愁過患

The Sensual Pleasures Simile IV [4]

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠於如學世产尊昂所認說是: 慾山是产樂至少亞, 苦菜多喜、 惱至多喜, 說是其三處氣更公有或過氣患系——

The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Atthikankalūpamā kāmā vuttā bhagavatā...pe...

① 又文如是世产尊景說是喻山: 慾山是产酸异骨炎, 苦菜多餐、 惱塗多餐, 說是其三處交更必有文過餐患餐;

The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

② 又文如吳世广尊景說是喻山: 慾山是广肉吳片壽, 苦荬多瓷、 惱塗多瓷, 說是其公處交更必有文過瓷患盒;

The Blessed One has compared sensual pleasures to a lump of flesh...

- ③ 又京如眾世产尊景說桑喻山: 慾山是产草家炬出, 苦菜多桑、 惱羹多桑, 說桑其兰處灸更坐有京過氣患爲; a grass torch...
- ④ 又文如显世严尊景說是喻山: 慾山是产炭东火岳, 苦菜多色、 惱盈多色, 說是其二處氣更至有文過氣患為; a pit of glowing embers...
- ⑤ 又京如眾世产尊景說是喻山: 慾山是产夢亞境型, 苦菜多景、 惱柔多景, 說是其三處氣更至有京過氣患氣; a dream...
- ⑥ 又文如吳世产尊景說桑喻山: 慾山是产借品物水, 苦菜多瓷、 惱粱多瓷, 說桑其△處灸更△有文過瓷患灸;

borrowed goods...

- ⑦ 又文如是世产尊景說是喻山: 慾山是产樹菜果美, 苦菜多菜、 惱羹多菜, 說是其二處氣更坐有文過氣患氣; the fruits of a tree...
- ⑧ 又京如果世严尊景說是喻□: 慾□是严屠京場彰, 苦菜多瓷、 惱羹多瓷, 說毫其△處灸更坐有录過瓷患簽;
 a butcher's ax and chopping block...
- ⑨ 又京如果世产尊景說景喻山: 慾山是产砧片板等, 苦菜多瓷、 惱羹多瓷, 說是其△處灸更坐有京過炎患等; swords and spears...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo"ti.

⑩ 又京如墨世产尊景說是喻山: 慾山是产蛇是頭髮, 苦菜多量、 惱塗多量, 說是其公處本更公有承過營惠至! |

a snake's head: of much stress, much despair, & greater drawbacks."

第六章 ☆ 佛陀再次,說愁過患

The Sensual Pleasures Simile V [4]

"Sādhu sādhu, bhikkhave, sādhu, kho me tumhe, bhikkhave, evam dhammam desitam ājānātha.

[世产尊義曰母:] 「善母哉易! 諸衆比亞丘義! 善母哉易! 諸衆 比亞丘義! 汝聚等於確氣實产從為予以了為知此如果此於說為法於也要。

"It's good, monks, that you understand the Dhamma taught by me in this way,

Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alañca pana te patisevato antarāyāya.

汝學等於比於丘氣! 實产為於汝學等於, 我於以一種整種整法於門以, 說是這些些是 (障點道然行是為於) 是严障患礙於法於; 而此且於, 享聚樂等此於者數. 當忽然學成於為於障影礙於危於害死。

for in many ways I have described obstructive acts to you, and when indulged in they are genuine obstructions.

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠之如果我於所於說是: 慾以是於樂學少量, 苦菜多菜、 惱菜多菜, 說菜 其今處菜更公有兩過菜患每——

I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Atthikankalūpamā kāmā vuttā mayā...pe...

① 又文如果我於說是喻山: 慾山是片酸牙骨炎, 苦菜多是、 惱蒸多是, 說是其二處炎更公有文過是患是;

I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

② 又京如果我於說是喻山: 慾山是片肉果片素, 苦菜多餐、 惱柔多餐, 說是其公處氣更必有或過餐患餐;

I have compared sensual pleasures to a lump of flesh...

- ③ 又文如是我於說是喻山: 慾山是戶草室炬出, 苦菜多是、 惱蒸多是, 說是其二處氣更坐有文過氣患氣; a grass torch...
- ④ 又文如是我於說是喻山: 慾山是片炭等火息, 苦菜多餐、 惱塗多餐, 說是其戶處氣更坐有文過氣患氣; a pit of glowing embers...
- ⑤ 又京如果我於說是喻山: 慾山是产夢卫境点, 苦菜多氮、 惱蒸多氮, 說愛其兰處氣更坚有京過氣患氣; a dream...
- ⑥ 又文如是我於說是喻山: 慾山是片借品物水, 苦菜多餐、 惱羹多餐, 說是其戶處氣更坐有文過氣患氣; borrowed goods...
- ⑦又京如果我於說養喻山: 慾山是片樹菜果養, 苦菜多菜、 惱蒸多菜, 說養其於處氣更坐有求過養患養; the fruits of a tree...
- ⑧ 又京如果我於說是喻山: 慾山是广屠交場和, 苦菜多是、 惱之多是,說是其△處氣更坐有京過氣患為; a butcher's ax and chopping block...
- ⑨ 又文如是我於說是喻山: 慾山是产砧出板等, 苦菜多是、 惱之多是, 說是其二處氣更坐有文過氣患等; swords and spears...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

⑩ 又京如果我於說是喻山: 慾山是土蛇是頭魚, 苦菜多色、 惱之多色, 說是其之處氣更坐有文過氣患為!

a snake's head: of much stress, much despair, & greater drawbacks.

Atha ca panāyam arittho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññam pasavati.

然界而水, 此步原导飼工鷹工者整——阿Y黎型吒卡比型丘至自下已型誤X 解散、 誣X 謗灸我登等型、 傷星害死自下身尽、 又又多灸生星非气福尿。

But this monk Arittha Formerly-of-the-Vulture-Killers, through his own wrong grasp [of the Dhamma], has both misrepresented us as well as injuring himself and accumulating much demerit for himself,

Tañhi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya.

此於將是為於彼至愚以痴不人思,帶条來於長至夜至傷至害氣、苦蒸惱至不至幸至福氣。

and that will lead to this worthless man's long-term harm & suffering.

So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti — netaṃ thānaṃ vijjati".

汝眾等於比於丘氣! 彼為是於於此慾的愛所以一外於、 於此慾的想義以一外於、 慾的念義尋問思△以一外於, 受受用品慾的愛所, 如果是所者也不然可能能於 有效 (被於發下現場)!

For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible.

第五品 ☆ 捕毒蛇喻

The Water-Snake Simile [5~6]

〔第五卷 **〕** 238. "Idha, bhikkhave, ekacce moghapurisā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallam.

汝學等於比如丘氣! 此步處於一一些量, 愚世痴《人學學是法學, 即出: 契△經是、 應五頌於、 解量說是、 諷云頌於、 自『說是語世、 如果是『 語世、 本於生星譚等、 未於曾里有文法學、 教養理學問於答學。

"Monks, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings].

Te tam dhammam pariyāpunitvā tesam dhammānam paññāya attham na upaparikkhanti.

被空等空, 雖常學量此∜教量法學, 然學未至能至以一智业慧系, (詳量細正) 觀蓋察彰其立法等義一;

Having studied the Dhamma, they don't ascertain the meaning (or: the purpose) of those Dhammas with their discernment.

Tesam te dhammā paññāya attham anupaparikkhatam na nijjhānam khamanti.

倘至若畏, 彼至等至未至能至以一智业慧系, (詳呈細正) 觀義察◆法型 義一. 那科麼自. 不知得到明显了如 (教堂法型) ;

Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering.

Te upārambhānisamsā ceva dhammam pariyāpuņanti itivādappamokkhānisamsā ca.

彼年等型, 為於靜豊論學快養味於 (勝亞利亞) 、 饒累古亞快養味於 (勝亞利亞) , (傲然慢导) 而心學量習工教堂法學;

They study the Dhamma both for attacking others and for defending themselves in debate.

Yassa catthaya dhammam pariyapunanti tancassa attham nanubhonti.

彼今等处。 未长能是親盖證堂學是法學之业真片目录的意;

They don't reach the goal for which [people] study the Dhamma.

Tesam te dhammā duggahitā dīgharattam ahitāya dukkhāya samvattanti.

彼空等空, 誤×解型此が法型, 導發致坐長乳夜至無×益一 (永空久景傷系 害死) 、 苦型惱乳不乳幸豆。

Their wrong grasp of those Dhammas will lead to their long-term harm & suffering.

Tam kissa hetu? Duggahitattā, bhikkhave, dhammānam.

何定以一故《? 汝學等於比亞丘美! 對學於以教養法於誤《解華也世。

Why is that? Because of the wrong-graspedness of the Dhammas.

第二章 ☆ 不善捕蛇

The Wrong-Graspedness of the Water-Snake [5]

"Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanam caramāno.

汝學等於比亞丘曼! 譬然喻此有或人學, 四公處於奔召走聚、 欲此得參毒於蛇影、 尋問見四毒於蛇影、 遍島求養毒於蛇影。

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake.

So passeyya mahantam alagaddam.

彼立若是見去大至毒之蛇至.

He would see a large water-snake

Tamenam bhoge vā nangutthe vā ganheyya.

或系依-盤系繞景 (蛇星身星)、或系依-蛇星尾飞, 立立即出捕杀捉裳。 and grasp it by the coils or by the tail.

Tassa so alagaddo paṭiparivattitvā [paṭinivattitvā (syā. ka.)] hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge daṃseyya [daseyya (sī. pī.)].

其二蛇是迴至頭至,咬壓彼二人吊手亞、或多腕至、或多餘山肢业節量, The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs,

So tatonidānam maranam vā nigaccheyya maranamattam vā dukkham.

彼今因与此**受受死4、 或系将是死4、痛参苦炎。

and from that cause he would suffer death or death-like suffering.

Tam kissa hetu? Duggahitattā, bhikkhave, alagaddassa.

何至以一故《? 汝聚等》比至丘氧! 因云彼至誤《解崇捕》蛇② (方足法》)。 Why is that? Because of the wrong-graspedness of the water-snake.

Evameva kho, bhikkhave, idhekacce moghapurisā dhammam pariyāpuṇanti – suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam.

如果是产, 汝果等於比於丘氣! 此於處於一一些量, 愚以痴然人思學是法於,即也: 契於經費、 應之頌然、 解散說是、 諷於頌然、 自於說是語此、如果是产語此、 本於生之譚家、 未於曾是有或法於、 教養理學問於答於。

In the same way, there is the case where some worthless men study the Dhamma...

Te tam dhammam pariyāpunitvā tesam dhammānam paññāya attham na upaparikkhanti.

彼今等於, 雖《學學此》教養法學, 然學未於能於以一智》慧系, (詳報細心) 觀《察於其公法學義一;

Having studied the Dhamma, they don't ascertain the meaning of those Dhammas with their discernment.

Tesam te dhammā paññāya attham anupaparikkhatam na nijjhānam khamanti.

倘至若畏, 彼至等至未至能至以一智业慧系, (詳量細正) 觀義察科其至 法於義一, 那科麼自, 不知得到明显了是(教養法於) ;

Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering.

Te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisaṃsā ca.

彼年等於, 為於靜準論於快養味於 (勝於利亞) 、 饒墨舌亞快養味於 (勝於利亞) , (傲然慢导) 學量習工教養法於;

They study the Dhamma both for attacking others and for defending themselves in debate.

Yassa catthaya dhammam pariyapunanti tancassa attham nanubhonti.

彼今等处 未长能及親系證光學是法於之业真片目示的包;

They don't reach the goal for which [people] study the Dhamma.

Tesam te dhammā duggahitā dīgharattam ahitāya dukkhāya samvattanti.

彼今等於, 誤水解如此水法於, 導致致止長於夜至無水益一 (永於久景傷至 害死) 、 苦蒸惱於不於幸長。

Their wrong grasp of those Dhammas will lead to their long-term harm & suffering.

Tam kissa hetu? Duggahitattā bhikkhave dhammānam.

何证以一故於? 汝眾等於比亞丘氣! 對為於山教養法於誤於解於也证。

Why is that? Because of the wrong-graspedness of the Dhammas.

第三章 ☆ 明了法義

Ascertain the Meaning [6]

〔第六卷 🔾 〕 239. "Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

汝學等於比於丘氣! 此於處於一一些量, 善尋男子中學量法於, 即也: 契於經之、 應立頌於、 解量說是、 調於頌於、 自可說是語此、 如果是所語此、 本於生立譚於、 未於曾里有或法於、 教養理如問於答於。

"But then there is the case where some clansmen study the Dhamma...

Te tam dhammam pariyāpunitvā tesam dhammānam paññāya attham upaparikkhanti.

被立等空, 學量習立此が教養法學, 並会且紊能型以立智単慧系, (詳量細正) 觀察察其立法學義立;

Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment.

Tesam te dhammā paññāya attham upaparikkhatam nijjhānam khamanti.

倘至若是, 彼至等至能至以一智业慧系, (詳量細正) 觀義察至法至義二, 那至麼点, 得到以一明显了是 (教堂法亞) ;

Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering.

Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisaṃsā ca [na ca itivādappamokkhānisaṃsā (?)].

彼年等於, 既上不永為於諍豊論於快於味於 (勝公利亞) 、 也必不永為於 饒累古亞快於味於 (勝公利亞) , (傲於慢亞) 而此學是習正教並法於;

They don't study the Dhamma either for attacking others or for defending themselves in debate.

Yassa catthaya dhammam pariyapunanti tancassa attham anubhonti.

彼今等公, 能必夠炎親於證告學是法於之业真告目及的包;

They reach the goal for which people study the Dhamma.

Tesam te dhammā suggahitā dīgharattam hitāya sukhāya samvattanti.

彼今等外, 善母解如此於法學, 導發致此長乳夜至利益一 (永公久崇祝崇福家) 、 幸玉福家快募樂祭。

Their right grasp of those Dhammas will lead to their long-term welfare & happiness.

Tam kissa hetu? Suggahitattā bhikkhave dhammānam.

何知以一故於? 汝聚等型比型丘氣! 對恩於山教養法學善母解於也更。 Why is that? Because of the right-graspedness of the Dhammas.

第四章 ☆ 善於捕蛇

The Right-Graspedness of the Water-Snake [6]

"Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanam caramāno.

汝學等於比於丘美! 譬然喻此有文人學, 四公處於奔岸走學、 欲此得望毒災蛇星、 尋求見品毒災蛇星、 遍鼻求美毒災蛇星。

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake.

So passeyya mahantam alagaddam.

彼立若是見去大至毒之蛇是.

He would see a large water-snake

Tamenam ajapadena dandena suniggahitam nigganheyya.

立型即型,以一单型趾型形型杖型,妥氮善量克型押页、 折型伏型。 and pin it down firmly with a cleft stick.

Ajapadena daņdena suniggahitam niggahitvā, gīvāya suggahitam gaņheyya.

先录以产羊求趾业形型杖类, 妥氢善导克型押录、 折步伏录 (蛇型首录) , 然是後至, 緊责握查額是部系而心捕逐捉费。

Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck.

Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hattham vā bāham vā aññataram vā aṅgapaccaṅgam bhogehi paliveṭheyya, atha kho so neva tatonidānam maraṇam vā nigaccheyya maraṇamattam vā dukkham.

汝學等於比亞丘美! 彼空蛇是盤多繞景 (蛇是身景) , 如學何是盤多捲夢彼亞人學之业手灵、 或系腕炎、 或系餘山肢业節量, 但多彼亞不多因云此步受灵死公、 或系將是死公痛蒸苦聚。

Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering.

Tam kissa hetu? Suggahitattā, bhikkhave, alagaddassa.

何至以一故於? 汝學等於比至丘氣! 因云彼至善尽解崇捕於蛇影 (方定法导)。 Why is that? Because of the right-graspedness of the water-snake.

Evameva kho, bhikkhave, idhekacce kulaputtā dhammam pariyāpuṇanti – suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam.

如果是产。 汝果等於比如丘氣! 此於處於一一些量。 善尋男子中學是法於 即业: 契益經費、 應立頌祭、 解散說景、 諷亞頌祭、 自『說景語』、 如果是严語中、本学生是譚家、未学曾是有文法家、教堂理学問答答学。

In the same way, there is the case where some clansmen study the Dhamma...

Te tam dhammam pariyāpunitvā tesam dhammānam paññāya attham upaparikkhanti.

彼今等处。 學量習工此於教堂法學。 並是且最能是以一智业慧系。 (詳報 細工) 觀《察》其二法》義二:

Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment.

Tesam te dhammā paññāya attham upaparikkhatam nijjhānam khamanti.

倘至若是. 彼至等至能是以一智业慧系. (詳呈細正) 觀義察至法至義一. 那於麼点。得到以一明是了是 (教堂法於)

Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering.

Te na ceva upārambhānisamsā dhammam pariyāpuņanti, na itivādappamokkhānisamsā ca.

彼今等型 既出不是為於諍豊論於快養味於 (勝亞利亞) 、 也要不是為於 饒墨舌亞快豪味之 (勝亞利亞) (傲《慢岛) 而此學是習正教是法長; They don't study the Dhamma either for attacking others or for defending themselves in debate.

Yassa catthaya dhammam pariyapunanti, tañcassa attham anubhonti.

彼今等处 能必夠災親益證光學並法於之业真片目示的智;

They reach the goal for which people study the Dhamma.

Tesam te dhammā suggahitā dīgharattam atthāya hitāya sukhāya samvattanti.

彼今等於 善忌解禁此が法長 因云此が導於致此 長乳夜並利如益二 (永公久於祝紫福家)、幸云福家快系樂堂。

Their right grasp of those Dhammas will lead to their long-term welfare & happiness.

Tam kissa hetu? Suggahitattā, bhikkhave, dhammānam.

何知以一故於? 汝聚等型比型丘氣! 對象於此教養法學善原解最也要。 Why is that? Because of the right-graspedness of the Dhammas.

Tasmātiha, bhikkhave, yassa me bhāsitassa attham ājāneyyātha, tathā nam dhāreyyātha.

是产故》, 汝學等於比於丘氣! 若曼我於所於說愛, 理於解華其於意於義於 者對. 則是應立如學是於受受持於;

"Therefore, monks, when you understand the meaning of any statement of mine, that is how you should remember it.

Yassa ca pana me bhāsitassa attham na ājāneyyātha, aham vo tattha paṭipucchitabbo, ye vā panāssu viyattā bhikkhū.

但然若是,不必理如解是我於所於說是意一義一者是; 對於此步, 汝學等於應之問於我於. 或是應之問於其公他於賢是明是比如丘氣。 」

But when you don't understand the meaning of any statement of mine, then right there you should cross-question me or the experienced monks.

第六品 ☆ 救生筏喻

The Raft Simile [7]

〔第七卷 🔾 🕽 240. "Kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahanatthāya.

「汝學等於比於丘氣! 我於為於度於脫蒙汝學等於、 不於令於執此著畫, 說是後於喻此法於。

"Monks, I will teach you the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto.

Tam sunātha, sādhukam manasikarotha, bhāsissāmī"ti.

諦△聽Ź! 善尋思△作瓷意一! 我ぞ今光將光說瓷。 」 Listen & pay close attention. I will speak."

"Evam, bhante"ti kho te bhikkhū bhagavato paccassosum.

諸常比立丘至曰是: 「願景樂於欲山聞於!」 應立諾桑世产尊義。

"As you say, lord," the monks responded to the Blessed One.

第一章 ☆ 不捨於筏

Carrying Raft on One's Back [7]

Bhagavā etadavoca — "seyyathāpi, bhikkhave, puriso addhānamaggappatipanno.

世产尊贵如果此於說是: 「汝聚等於比於丘景! 譬然喻此有或人思, 行於於山民道念

The Blessed One said: "Suppose a man were traveling along a path.

So passeyya mahantam udakannavam, orimam tīram sāsankam sappatibhayam, pārimam tīram khemam appatibhayam; na cassa nāvā santāranī uttarasetu vā apārā pāram gamanāya.

見崇大於水系流染, 此於岸於危於險豪、 恐惡怖杂, 對冬岸於安內穩於、 無※憂京; 而此且豪, 從逐此於岸於往於對冬岸於, 無※有京渡於舟贵, 又京無※橋桑樑染。

He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other.

Tassa evamassa – 'ayam kho mahāudakannavo, orimam tīram sāsankam sappaṭibhayam, pārimam tīram khemam appaṭibhayam; natthi ca nāvā santāranī uttarasetu vā apārā pāram gamanāya.

彼空如果此步思点: 『此步水桑甚亞大學, 此步岸が危ぞ險景、 恐亞怖祭, 對桑岸が安鸡穩於、 無×憂京; 而此且最, 從逐此步岸が往至對桑岸岛, 無×有京渡灸舟貴, 又京無×橋至樑之。

The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other.

Yamnunāham tinakatthasākhāpalāsam samkaddhitvā, kullam bandhitvā, tam kullam nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttareyyan'ti.

然界! 我会收录聚出草荟、 木﹑艾、 枝﹑*、 葉莊以一作景筏﹑F, 依一其至筏﹑F, 以一手录足、F, 努﹑*力﹑*、 而心渡灸於山安。全氨對灸岸⑤。 』

What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?'

Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsaṃ saṃkaḍḍhitvā, kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya.

汝學等於比於丘景! 於此是於, 彼於人學收及聚出草園、 木果、 枝坐、葉嵌以一作是筏亭, 依一其於筏亭, 以一手是足學努於力為, 而此渡於於此安平全員對沒岸形。

Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet.

Tassa purisassa uttinnassa [tinnassa (pī. ka.)] pārangatassa evamassa – 'bahukāro kho me ayam kullo; imāham kullam nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttinno.

渡冬達や對冬岸中, 彼至生至此が念景, 即步: 『此が筏下於山我至有录 多瓷饒景益一, 我至依一此が筏下, 以一手灵足及努灵力型, 而北渡冬於山安中全員對冬岸中;

Having crossed over to the further shore, he might think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore.

Yamnunāham imam kullam sīse vā āropetvā khandhe vā uccāretvā [uccopetvā (ka.)] yena kāmam pakkameyyan'ti.

然界, 我会將是此於後長, 或各戴条於山頭髮、 或各擔各於山肩貴, 隨名個人是所会愛於而心離空開系。 』

Why don't I, having hoisted it on my head or carrying it on my back, go wherever I like?'

Taṃ kiṃ maññatha, bhikkhave, api nu so puriso evaṃkārī tasmiṃ kulle kiccakārī assā"ti?

汝學等之比立丘氣! 汝學意一如學何至? 彼立人學如學是严, 處季置些彼立 筏區。為於所養應因為於耶事? 」

What do you think, monks: Would the man, in doing that, be doing what should be done with the raft?"

"No hetam, bhante".

第二章 ☆ 法尚應捨,何況非法?

To Say Nothing of Non-Dhammas [7]

"Kathamkārī ca so, bhikkhave, puriso tasmim kulle kiccakārī assa?

[世产尊景曰#:] 「汝學等於比於丘景! 彼於人學如學何於? 處於 置此彼於後於。 為於所於應之為於耶世?

"And what should the man do in order to be doing what should be done with the raft?

Idha, bhikkhave, tassa purisassa uttinnassa pārangatassa evamassa — 'bahukāro kho me ayam kullo; imāham kullam nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttinno.

汝眾等於比至丘氣! 於此此步, 渡灸達於對桑岸市, 彼至生是此步念壽, 即出: 『此步筏下於此我於有求多桑饒眾益士, 我於依一此步筏下, 以于手灵足及努灸力至. 而此渡灸於此安內全島對桑岸市;

There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore.

Yamnunāham imam kullam thale vā ussādetvā [ussāretvā (ka.)] udake vā opilāpetvā yena kāmam pakkameyyan'ti.

然果! 我於將是此於後於, 或為置此乾為地學、 或為棄於水桑中養, , 隨為個為人界所為愛於而心離型開系。 』

Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?'

Evamkārī kho so, bhikkhave, puriso tasmim kulle kiccakārī assa.

汝眾等於比亞丘氣! 彼亞人界如果是戶! 處氣置並彼空筏戶, 為於所氣應五 為於也承!

In doing this, he would be doing what should be done with the raft.

Evameva kho, bhikkhave, kullūpamo mayā dhammo desito nittharaṇatthāya, no gahaṇatthāya. 汝學等於比學丘美! 如學是所, 我愛為於度於脫憂汝學等於, 不多令學執此著畫, 說憂後於喻山法於。

In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto.

Kullūpamam vo, bhikkhave, dhammam desitam, ājānantehi dhammāpi vo pahātabbā pageva adhammā.

汝學等於比於丘氣! 汝學等於實於從於後於喻此, 不於知性: 『法於尚於應之捨於, 何於況於非行法於』 耶世?

Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas."

第七品 ☆ 捨六見處

Six View-Positions [8]

第一章 ☆ 凡夫六見

Run-of-the-Mill Person [8]

〔第八卷 つ〕 241. "Chayimāni, bhikkhave, diṭṭhiṭṭhānāni. Katamāni cha?

汝學等於比如丘氣! 此於等於有文六氣見如處教, 云如何至為於六氣?

"Monks, there are these six view-positions (ditthitthana). Which six?

☆ 六見處 ⇒ ① 見色是我、② 見受是我、③ 見想是我、④ 見行是我、⑤ 見聞 覺知、⑥ 常住世界。

Idha, bhikkhave, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,

汝學等於比亞丘桑! 世产上至無×開於凡爾夫克, 不多見壽聖公者數、 不多知业聖公者數之业法於、 不多以一聖公法於調瓷御山、 不多見壽善尋知业識於、不多知业善尋士於之业法於、 不多以一善尋法於調瓷御山;

There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma —

rūpam 'etam mama, esohamasmi, eso me attā'ti samanupassati;

① 見崇色会認界為於: 『此步是产我於所於有求、此步即上是产我於 此步乃於我於之业本於體於。』

assumes about form: 'This is me, this is my self, this is what I am.'

vedanam 'etam mama, esohamasmi, eso me attā'ti samanupassati;

② 又京, 見景受录認界為於: 『此步是产我於所能有求、此步即上是产我於、此步乃是我於之业本學體型。』

"He assumes about feeling: 'This is me, this is my self, this is what I am.'

saññam 'etam mama, esohamasmi, eso me attā'ti samanupassati;

3 又京, 見景想是認思為答: 『此が是戸我於所能有京、此が即也是戸我於、此が乃弟我於之业本な體立。』

"He assumes about perception: 'This is me, this is my self, this is what I am.'

sankhāre 'etam mama, esohamasmi, eso me attā'ti samanupassati;

4 又京,見崇行云認思為於:『此が是戸我於所能有京、此が即也是戸我於、此が乃承我於之业本知體立。』

"He assumes about fabrications: 'This is me, this is my self, this is what I am.'

yampi tam dittham sutam mutam viññātam pattam pariyesitam, anuvicaritam manasā tampi 'etam mama, esohamasmi, eso me attā'ti samanupassati;

⑤ 又京, 凡京此が所参見景、 所参聽堂、 (鼻罩舌を身弓) 所参覺量、 (意一) 所参識戸、 所参得を、 所参欲□、 (隨冬旬が) 意一想是 思△惟苓者告, 亦一皆量認思為苓: 『此が是戸我於所参有京、 此が即旦 是戸我於、 此が乃承我於之业本知體型。 』

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is me, this is my self, this is what I am.'

yampi tam ditthitthanam -

6 又文 凡罗此岁見益處文 即上:

"He assumes about the view-position —

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariņāmadhammo, sassatisamaṃ tatheva ṭhassāmīti —

『彼年尹尹子界報,彼年是於我說,彼年我於死以後於成於為於常於住業、常於恆江、久蒙遠母、非日變發異一法於,我於是於永望遠母如果是於存款 在界。』

'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity':

tampi 'etam mama, esohamasmi, eso me attā'ti samanupassati.

於此步見崇處於, 認思為於: 『此步是严我於所於有文、 此步即也是严我於、此步乃於我於之业本學體於。』

'This is me, this is my self, this is what I am.'

第二章 ☆ 聖弟子六見

Well-Instructed Disciple of the Noble Ones [8]

☆ 捨六見處 ⇒ ① 見色非我、② 見受非我、③ 見想非我、④ 見行非我、⑤ 見 聞覺知非我、⑥ 無常世界非我。

Sutavā ca kho, bhikkhave, ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto,

汝眾等於比立丘氣! 多餐開於聖公弟至子市, 乃录見崇聖公者數、 乃录知业 聖公者數之业法际、 乃录以一聖公法於調瓷御山、 乃录見崇善尋知业識計、 乃录知业善尋士产之业法际、 乃录以一善尋法於調瓷御山;

"Then there is the case where a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma

rūpam 'netam mama, nesohamasmi, na meso attā'ti samanupassati;

① 見景色会認界為於: 『此が非行我於所能有文、 此が非行是於我於、此が非行我於之业本分體於。』

assumes about form: 'This is not me, this is not my self, this is not what I am.'

vedanam 'netam mama, nesohamasmi, na meso attā'ti samanupassati;

② 又京, 見景受灵認导為於: 『此が非气我於所於有京、 此が非气是於我於、 此が非气我於之业本分體於。 』

"He assumes about feeling: 'This is not me, this is not my self, this is not what I am.'

saññam 'netam mama, nesohamasmi, na meso attā'ti samanupassati;

③ 又京, 見景想是認思為於: 『此が非日我於所能有京、 此が非日是戸 我於、 此が非日我於之业本知體於。 』

"He assumes about perception: 'This is not me, this is not my self, this is not what I am.'

sankhāre 'netam mama, nesohamasmi, na meso attā'ti samanupassati;

④ 又京, 見崇行云認思為於: 『此が非行我於所能有京、 此が非行是严 我於、 此が非行我於之业本知體於。 』

"He assumes about fabrications: 'This is not me, this is not my self, this is not what I am.'

yampi tam dittham sutam mutam viññātam pattam pariyesitam, anuvicaritam manasā, tampi 'netam mama, nesohamasmi, na meso attā'ti samanupassati;

⑤又京, 凡京此が所参見景、 所参聽堂、 (鼻立舌を身尽) 所参覺堂、 (意一) 所参識で、 所参得を、 所参欲い、 (隨多何が) 意一想是 思△惟ぞ者告, 亦一皆量認思為ぞ: 『此が非て我於所参有京、 此が非て我於一人 此が非て我於一人 此が非て我於一人 此が非て我於之。 』

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is not me, this is not my self, this is not what I am.'

yampi tam ditthitthanam -

⑥ 又京. 凡导此"見景處家. 即业:

"He assumes about the view-position —

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariņāmadhammo, sassatisamaṃ tatheva thassāmīti —

『彼二是『世』界章, 彼二是『我音, 彼二我音死以後至成江為《常主住类、常主恆之、 久草遠母、 非三變音異一法节, 我至是『永上遠母如果是『存著在界。』

'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity':

tampi 'netam mama, nesohamasmi, na meso attā'ti samanupassati.

於山此が見景處炎, 亦一認界為於: 『此が非日我於所終有文、 此が非日 是严我於、 此が非日我於之业本公體型。 』

'This is not me, this is not my self, this is not what I am.'

So evam samanupassanto asati na paritassatī"ti.

如果是产觀等被型, 為於非气實产有或者對, 即也不是恐忌慌至也至! 」 "Seeing thus, he is not agitated over what is not present."

第八品 ☆ 見非實而無執

Not Present & Abandoning [9~10]

第一章 ☆ 外境與內心

Agitation & Non-Agitation [9]

第一節 學 外境非實——生起恐慌

External Agitation [9]

〔第九卷 🔾 1 242. Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca — "siyā nu kho, bhante, bahiddhā asati paritassanā"ti?

如果是於說是時所, 比亞丘黃白新世所尊是: 「大學德里! 對學於此外於境景, (若墨知里) 此於非气實所有或, 有或生星起亞恐壓慌至者影耶里?」

When this was said, a certain monk said to the Blessed One, "Lord, might there be agitation over what is externally not present?"

"Siyā, bhikkhū"ti – bhagavā avoca.

世》尊炎曰是: 「比亞丘美! 有文!」

"There might, monk," the Blessed One said.

"Idha bhikkhu ekaccassa evam hoti – 'ahu vata me, tam vata me natthi; siyā vata me, tam vatāham na labhāmī'ti.

[世产尊景曰是:] 「比亞丘美!有文人思思《此》: 『啊~! 凡家我於所於有文, 今昔非气我於有文。 我於有文者對善家, 凡家我於所於 有文, 實产不必可坚得於!』

"There is the case where someone thinks, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!'

So socati kilamati paridevati urattāļim kandati sammoham āpajjati.

彼空即也憂氣愁氣、 疲惫惱盈、 悲气嘆氣、 捶髮胸豆 (頓髮足罩) 、 痛髮哭氣流氣涕氣、 生星起至痴《蒙显迷母妄类。

He grieves & is tormented, weeps, beats his breast, & grows delirious.

Evam kho, bhikkhu, bahiddhā asati paritassanā hotī"ti.

比亞丘氣! 如果是产! 對象於此外系境点, (若是知业) 此於非長實产有氣, 有氧生星起至恐氣慌氣者患。 |

It's thus that there is agitation over what is externally not present."

第二節 學 外境非實——不起恐慌

External Non-Agitation [9]

"Siyā pana, bhante, bahiddhā asati aparitassanā"ti?

[比亞丘黃曰母:] 「大學德學! 對學於此外黃境景, (若曼知生) 此於非气實於有家, 有家不多起至恐憂慌氣者影耶母?」

"But, lord, might there be non-agitation over what is externally not present?"

"Siyā, bhikkhū"ti – bhagavā avoca.

世》尊是曰是: 「比立丘氣! 有菜!」

"Idha bhikkhu ekaccassa na evam hoti – 'ahu vata me, tam vata me natthi; siyā vata me, tam vatāham na labhāmī'ti.

[世严尊景曰是:] 「比亞丘美!有求人界不象思如此#: 『啊Y! 凡家我於所於有求, 今昔非行我於有求。 我於有求者對善家, 凡家我於所於 有求, 實於不象可堅得象!』

"There is the case where someone doesn't think, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!'

So na socati na kilamati na paridevati na urattālim kandati na sammoham āpajjati.

彼公不必憂求愁矣、不必疲益惱之、不必悲之嘆矣、不必捶養胸臣 (頓桑 足足) 、不必痛至哭又流受涕去、不必起至痴《蒙卫迷旦妄杀。

He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious.

Evam kho, bhikkhu, bahiddhā asati aparitassanā hotī"ti.

比亞丘氣!如果是严!對餐於此外新境型, (若累知业) 此於非氣實於有文, 有文不是起亞恐恐慌至者對。」

It's thus that there is non-agitation over what is externally not present."

[&]quot;There might, monk," the Blessed One said.

第三節 資 內心非實——生起恐慌

Internal Agitation [9]

"Siyā nu kho, bhante, ajjhattam asati paritassanā"ti?

[比亞丘黃曰母:] 「大亞德亞! 對桑於山內亞心芸, (若曼知山) 此於非气實产有亞, 有亞生星起亞恐亞慌至者影耶母? |

"But, lord, might there be agitation over what is internally not present?"

"Siyā, bhikkhū"ti – bhagavā avoca.

世》尊於曰是: 「比亞丘氣! 有取!」

"Idha, bhikkhu, ekaccassa evam diṭṭhi hoti – 'so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamam tatheva ṭhassāmī'ti.

[世产尊景曰是:] 「比亞丘美!有文人學見崇此步: 『彼亞是产世产界集, 彼亞是产我查, 彼亞我於死公後交成亞為於常並住崇、 常和恆豆、久景遠景、 非互變景異一法學, 我於是产永亞遠景如果是产存系在景。 』

"There is the case where someone has this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.'

So suņāti tathāgatassa vā tathāgatasāvakassa vā sabbesam diţţhiţţhānādhiţţhānapariyuţţhānābhinivesānusayānam samugghātāya sabbasankhārasamathāya sabbūpadhipatinissaggāya tanhākkhayāya virāgāya nirodhāya nibbānāya dhammam desentassa.

彼之從多如果來象、如果來象弟至子中, 聽意聞於說是法學——為於根係絕最一一切華常東見黃、 偏壽見黃、 偏壽愛所纏彰縛吳 (現黃行至煩昏惱於) 、 貪毒著畫隨氣眠最 (潛黃在景煩昏惱於) , 為於靜立止此一一切華行亞、 捨蛋離二一一切華所象依一、 減量盡益渴至愛所、 遠母離立貪毒染影、 減量盡益諸業漏炎、 究黃竟益涅華槃多。

He hears a Tathagata or a Tathagata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.

[&]quot;There might, monk," the Blessed One said.

Tassa evam hoti – 'ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī'ti.

彼二作是是广念录: 『我芝實产被沒消量減量、 我芝實产被沒毀冬壞系、 我芝實产不至是产 (永亞遠岸如果是产) 存落在吳者貴。 』

The thought occurs to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!'

So socati kilamati paridevati urattāļim kandati sammoham āpajjati.

彼空即也憂灵愁矣、 疲ਣ惱蚤、 悲冬嘆哉、 捶髮胸莖 (頓桑足髮) 、 痛急哭烫流烫涕苎、 生星起至痴《蒙显迷母妄类。

He grieves & is tormented, weeps, beats his breast, & grows delirious.

Evam kho, bhikkhu, ajjhattam asati paritassanā hotī"ti.

比亞丘氣! 如果是严! 對象於以內亞心景, (若恩知业) 此於非氣實於有求, 有求生星起至恐忌慌氣者數。 |

It's thus that there is agitation over what is internally not present."

第四節 資 內心非實——不起恐慌

Internal Non-Agitation [9]

"Siyā pana, bhante, ajjhattam asati aparitassanā"ti?

[比亞丘黃曰甘:] 「大於德智! 對於此內於心景, (若聚知业) 此於非气實於有文, 有文不於起於恐恐慌至者影耶世?」

"But, lord, might there be non-agitation over what is internally not present?"

"Siyā, bhikkhū"ti bhagavā avoca.

世》尊是曰是: 「比立丘氣! 有菜!」

"Idha, bhikkhu, ekaccassa na evam ditthi hoti – 'so loko so attā, so pecca bhavissāmi nicco dhuvo sassato aviparināmadhammo, sassatisamam tatheva thassāmī'ti.

[世产尊景曰其:] 「比亞丘美!有文人學不多見夢此步: 『彼亞是产世产界報, 彼亞是产我說, 彼亞我於死以後交成至為於常彰住獎、 常彰恆公、久蒙遠曼、 非互變爭異一法學, 我於是产永亞遠曼如果是产存等在景。』

"There is the case where someone doesn't have this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.'

So suņāti tathāgatassa vā tathāgatasāvakassa vā sabbesam diţţhiţţhānādhiţţhānapariyuţţhānābhinivesānusayānam samugghātāya sabbasankhārasamathāya sabbūpadhipaţinissaggāya tanhākkhayāya virāgāya nirodhāya nibbānāya dhammam desentassa.

彼之從多如果來身、如果來身弟至子中, 聽意聞於說是法學——為於根等絕量一一切華常東見黃、 偏壽見黃、 偏壽愛所纏多縛至 (現黃行至煩吳惱之) 、 貪毒著畫隨氣眠黃 (潛黃在吳煩吳惱之) , 為於靜立止此一一切華行云、 捨蛋離二一一切華所養依一、 減量盡去渴至愛所、 遠母離立貪毒染學、 減量盡去諸类漏炎、 究黃竟立涅華槃多。

He hears a Tathagata or a Tathagata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.

[&]quot;There might, monk," the Blessed One said.

Tassa na evam hoti – 'ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī'ti.

彼二不定作是是广念录: 『我善實广被告消量減量、 我善實广被告毀長壞氣、我善實广不至是广 (永上遠母如果是广) 存為在界者告。 』

The thought doesn't occur to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!'

So na socati na kilamati na paridevati na urattāļim kandati na sammoham āpajjati.

被△不灸憂氣愁灸、不灸疲惫惱灸、不灸悲皂嘆灸、不灸捶灸胸唇 (頓灸足炎)、不灸痛灸哭灸流灸涕灸、不灸起≦痴症蒙∑迷□妄灸。

He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious.

Evam kho, bhikkhu, ajjhattam asati aparitassanā hoti".

比亞丘氣! 如果是严! 對象於山內亞心景, (若恩知业) 此於非氣實於有文, 有文不永起至恐忌慌氣者數。 |

It's thus that there is non-agitation over what is internally not present."

第二章 ☆ 捨棄執取和理論

Abandoning Possessions & Views [10]

☆ 四取 ⇒ ① 懲取 (感官慾樂)、② 見取 (一切所見)、③ 戒禁取 (執著敎條)、④ 我語取 (本體理論)。

第一節 學 凡所有物、不可執取

The Possessions [10]

〔第十卷 **〕** 243. "Taṃ [tañca (ka.)], bhikkhave, pariggahaṃ pariggaṇheyyātha, yvāssa [yvāssu (ka.)] pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyya.

「汝學等於比亞丘美! 凡於所養有文物×、 可認得新執业取於? 常養住業、可認以一擁沒有文? 常是恆公、 永公久美、 不知變景異一法於? 永公遠等獨公存養、 如學其至狀素態新而心住类立為者崇耶其?

"Monks, you would do well to possess that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity.

Passatha no tumhe, bhikkhave, tam pariggaham yvāssa pariggaho nicco dhuvo sassato aviparināmadhammo, sassatisamam tatheva tittheyyā"ti?

汝學等於比於丘景! 汝學等於得於見景, 凡於所養有於物水, 常於住眾、可於以一擁於有家? 常於恆公、 永於久贵、 不於變景異一法於? 永於遠景獨於存養、 如果其於狀素態於而此住眾立為者影耶爾?]

But do you see that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity?"

"No hetam, bhante". "Sādhu, bhikkhave.

[比亞丘黃曰甘:] 「實产不氣然影! 大氣德智! 」"No, lord."

Ahampi kho tam, bhikkhave, pariggaham na samanupassāmi yvāssa pariggaho nicco dhuvo sassato aviparināmadhammo sassatisamam tatheva tittheyya.

[世产尊景曰是:] 「善母哉界! 汝炅等於比亞丘美! 我於亦一未於曾是見崇, 凡母所於有文物水, 常彰住贵、 可彰以一擁坚有文, 常彰恆公、永公久贵、 不灸變量異一法於, 永公遠吳獨灸存养、 如吳其至狀素態新而此 住类立立者要也正。

"Very good, monks. I, too, do not envision a possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity.

第二節 資 本體理論、不可執取

Doctrine of Self [10]

"Taṃ, bhikkhave, attavādupādānaṃ upādiyetha, yaṃsa [yassa (syā. ka.)] attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā.

汝果等於比亞丘氣! 執此著畫任界何亞 『我瓷語山取近——本學體型理型 論學』, 彼亞人界可亞得亞, 執此著畫於山此於 『我瓷語山取近——本學體型理型論學』 不多會每生是起亞, 愁意、 悲哀、 苦憂、 憂哀、 惱盈者對耶事?

"Monks, you would do well to cling to that clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

Passatha no tumhe, bhikkhave, tam attavādupādānam yamsa attavādupādānam upādiyato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā"ti?

一一本智體型理型論學』, 彼型人學可學得學, 執业著學於此此步 『我於語山取於一一本智體型理型論學』, 彼型人學可學得學, 執业著學於山此步 『我於語山取於一一本智體型理型論學』 不多會每生是起至, 愁多、 悲冬、 苦灸、憂氣、 惱憂者學耶華? 」

But do you see a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No hetam, bhante". "Sādhu, bhikkhave.

Ahampi kho tam, bhikkhave, attavādupādānam na samanupassāmi yamsa attavādupādānam upādiyato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā.

[世产尊景曰是:] 「善尋哉景! 汝炅等尔比立丘美! 我於亦一未於曾是見黃, 無×論奏任母何至『我於語山取於——本為體於理立論祭』, 彼公人母可至得象, 執此著書於山此於『我於語山取於——本為體於理立論祭』 不多會至生至起於, 愁美、 悲哀、 苦菜、 憂菜、 惱刻者書也证。

"Very good, monks. I, too, do not envision a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

第三節 ● 一切所見、不可執取

The Views [10]

"Tam, bhikkhave, diṭṭhinissayam nissayetha yamsa diṭṭhinissayam nissayato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā.

汝眾等於比立丘賣! 依一止並任界何於 『見壽取於』 (一一切棄所參見壽) , 彼立人界可受得於, 依一止並於此此於 『見壽取於』 不必會系生是起於, 愁氣、 悲氣、 苦菜、 憂菜、 惱憂者數耶並?

"Monks, you would do well to depend on a view-dependency (ditthi-nissaya), depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

Passatha no tumhe, bhikkhave, tam ditthinissayam yamsa ditthinissayam nissayato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā"ti?

汝果等犯比亞丘美! 汝果等犯得忍見崇, 無×論於任界何亞 『見崇取於』 (一-切棄所急見崇), 彼亞人界可亞得亞, 依-止业於山此世 『見崇取於』 不至會至生至起亞, 愁美、 悲气、 苦菜、 憂豆、 惱至者患 耶華? 」

But do you see a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No hetam, bhante".

"Sādhu, bhikkhave. Ahampi kho tam, bhikkhave, diṭṭhinissayam na samanupassāmi yaṃsa ditthinissayam nissayato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā".

[世产尊景曰母:]「善母哉景!汝炅等您比亞丘賣!我於亦一未卷曾是見貴,無×論為任母何亞 『見貴取於』 (一一切華所參見貴) , 彼亞人母可亞得亞,依一止此於山此世 『見貴取於』 不知會每生是起亞, 愁美、悲气、苦菜、憂菜、惱盈者造也证。」

"Very good, monks. I, too, do not envision a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

第九品 ☆ 岩我不存在時

Self Are Not Pinned Down [11~12]

第一章 ☆ 完全愚法

The Fool's Teaching [11]

〔第十一卷 🔾 🗅 244. "Attani vā, bhikkhave, sati attaniyaṃ me ti assā"ti?

「汝眾等於比亞丘氣!如眾果氣 『我至』 存葬在吳時戸, 那科麼皇 『屬於於此我至者對』 存葬在吳否氣? |

"Monks, where there is a self, would there be [the thought,] 'belonging to my self'?"

"Evam, bhante".

[比之丘云 曰 H :] 「 然 B ! 存 A 在 B , 大 ? 德 B ! 」 "Yes, lord."

"Attaniye vā, bhikkhave, sati attā me ti assā"ti?

[世产尊景曰显:] 「汝聚等於比於丘氣!如果髮 屬於於以我於 者數」 存為在影時产, 那於麼豆 『我於之业本於體型』 存為在影 否於?」

"Or, monks, where there is what belongs to self, would there be [the thought,] 'my self'?"

"Evam, bhante".

"Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne,

[世产尊景曰其:] 「汝學等於比如丘美!如學果義 『我到 及型 屬於此我為者對 . 並是非長真告實产時产.

"Monks, where a self or what belongs to self are not pinned down as a truth or reality,

yampi tam ditthitthānam -

又文, 凡导此**見景處教. 即出:

then the view-position —

`so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamam tatheva thassāmī'ti —

『彼年是『世』界堂, 彼年是『我首, 彼年我首死以後至成年為在常年住类、常和恆江、 久堂遠景、 非日變景異一法节, 我首是『永生遠景如果是『存意在景。』

'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity'—

nanāyam [na ca khoyam (ka.)], bhikkhave, kevalo paripūro bāladhammo"'ti?

汝眾等於比立丘氣! 實产是产全氣然影非云智此、 完英全氣愚凶法於者對 否氣? |

Isn't it utterly & completely a fool's teaching?"

"Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro [kevalo paripūro (sī. pī.)] bāladhammo"ti.

[比亞丘黃曰是:] 「大學德智!何亞故學全員然母非只智數? 大學德智! 完美全員愚凶法學者對耶爾?」

"What else could it be, lord? It's utterly & completely a fool's teaching."

第二章 ☆ 細觀五蘊

Inconstant Is Stressful [11]

"Tam kim maññatha, bhikkhave, rūpam niccam vā aniccam vā"ti?

[世产尊義曰其:] 「汝聚等於比於丘氣! 於此此如果何於思以惟於耶里? 色色是产常於耶里? 或灸無×常於耶里?」

"What do you think, monks — Is form constant or inconstant?"

"Aniccam, bhante".

「比立丘氣曰甘:] 「無×常和也平! 大於德智! 」

"Inconstant, lord."

"Yam panāniccam, dukkham vā tam sukham vā"ti?

「世戸尊景曰是:] 「無×常氣者影。 是产苦菜或蒸樂至耶亚? |

"And is that which is inconstant easeful or stressful?"

"Dukkham, bhante".

[比亞丘美曰甘:] 「苦菜也甘! 大冬德智!」

"Stressful, lord."

"Yam panāniccam dukkham viparināmadhammam, kallam nu tam samanupassitum — etam mama, esohamasmi, eso me attā"ti?

[世产尊贵曰是:] 「無×常美、苦曼、變异其一法學者數, 得到觀義察學認思為為: 『此世是产我於所認有文、此世即也是产我於、此世 乃舜我於之业本為體立。』 否定?」

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetam, bhante".

「比亞丘美曰是:] 「否是也要! 大冬德智! 」

"No, lord."

"Tam kim maññatha, bhikkhave, vedanā...pe...

「世产尊景曰是:] 「汝炅等於比亞丘美! 於此此如果何至思△惟尧 耶世? 受桑是严常和耶世? 或桑無×常和耶世? |

[比亞丘桑曰甘:] 「無×常和也世! 大學德智!」

[世产尊景曰甘:] 「無×常和者對, 是产苦菜或系樂和耶甘?」

「比亞丘氣曰母:] 「苦菜也母! 大冬德智! 」

「世产尊景曰其:] 「無×常和、苦取、變异異-法至者數, 得到 觀義察於認思為於: 『此》是於我於所能有文、此》即也是於我於、此學 乃录我至之业本公體立。』 否至?」

「比亞丘氣曰母:] 「否氣也母! 大冬德智! 」

"...Is feeling constant or inconstant?" "Inconstant, lord."...

saññā...

[世产尊] 日县:] 「汝炅等於比亞丘氣! 於此此如果何亞思△惟尧 耶· ? 想· 是『常和耶· ? 或系無×常和耶· ? 」

[世产尊景曰母:] 「無×常美者數, 是产苦菜或系樂至耶母?」

[比亞丘美曰世:] 「苦菜也世! 大冬德智!」

「世产尊是日世:] 「無×常和、苦取、 變量異一法中者數. 得到 觀為察於認思為於: 『此が是於我於所於有文、此が即也是於我於、此が 乃录我登之业本学體型。 』 否定? 」

"...Is perception constant or inconstant?" "Inconstant, lord."...

sankhārā...

[世产尊][日县:] 「汝炅等於比亞丘曼! 於此此如果何亞思△惟尧 耶· ? 行· 是『常永耶· ? 或系無×常永耶· ? 」

「比立丘至曰是:] 「無×常和也要! 大於德智! 」

「世产尊及日母:] 「無×常和者者。 是产苦取或系樂和耶里? 」

「比亞丘氣曰母:] 「苦菜也母! 大冬德智! 」

「世产尊是日世:] 「無×常和、苦取、 變量異一法中者數. 得到

觀義察於認思為於: 『此が是於我於所能有文、此が即也是於我於、此が 乃於我於之业本知體於。』 否定?」

[比立丘美曰甘:] 「否是也世! 大冬德智!」

"...Are fabrications constant or inconstant?" "Inconstant, lord."...

viññāṇam niccam vā aniccam vā"ti?

[世产尊贵曰其:] 「汝學等於比亞丘美! 於此此於如吳何至思△惟炎耶華? 識产是产常至耶華? 或至無×常至耶華?」

"What do you think, monks — Is consciousness constant or inconstant?"

"Aniccam, bhante".

[比亞丘美曰母:] 「無×常和也母! 大多德智! 」

"Inconstant, lord."

"Yam panāniccam, dukkham vā tam sukham vā"ti?

「世产尊是日世:] 「無×常主者世。 是产苦草或系樂至耶世? |

"And is that which is inconstant easeful or stressful?"

"Dukkham, bhante".

「比亞丘氣曰甘:] 「苦菜也甘! 大冬德智! 」

"Stressful, lord."

"Yam panāniccam dukkham viparināmadhammam, kallam nu tam samanupassitum – etam mama, esohamasmi, eso me attā"ti?

[世产尊景曰其:] 「無×常私、苦取、變象異一法於者數, 得到觀察於認思為於: 『此於是於我於所於有取、此於即以是於我於、此於 乃系我於之业本知體於。』 否取?」

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetam, bhante".

[比亞丘美日廿:] 「否定也世! 大學德智!」

"No. lord."

第三章 ☆ 細觀過去、未來、現在

Seen With Right Discernment [11]

"Tasmātiha, bhikkhave, yam kiñci rūpam atītānāgatapaccuppannam, ajjhattam vā bahiddhā vā, oļārikam vā sukhumam vā, hīnam vā panītam vā, yam dūre santike vā, sabbam rūpam 'netam mama, nesohamasmi, na meso attā'ti — evametam yathābhūtam sammappaññāya daṭṭhabbam.

[世产尊景曰量:] 「汝聚等於比於丘桑! 凡家所象有或色金, 無水論系過氣去於、 未於來家、 現家在家、 內衣、 外家、 粗皮、 細亞、 劣氨、 勝亞、 遠安、 近安, 應立以一正告慧系, 如果實产觀義察彰: 『此歌非兄我於所念有文、 此歌非兄是严我於、 此歌非兄我於之业本知體於。 』

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Yā kāci vedanā...pe...

凡员所急有文受灵, 無水論多過益去公、 未冬來家、 現员在员、 內亞、 外资、 粗艾、 細亞、 劣亞、 勝亞、 遠母、 近安, 應立以一正告慧系, 如果實产觀為察亞: 『此步非互我於所急有文、 此步非互是产我於、 此步非互我於之业本分體本。』

"Any feeling whatsoever...

yā kāci saññā...

凡员所含有文想是, 無べ論多過至去公、未不來家、現员在员、內亞、外族、粗艾、細亞、劣蛋、勝亞、遠母、近貴, 應立以一正生慧系,如果實产觀等察事: 『此ず非只我於所含有文、此ず非只是产我於、此ず非只我於之业本分體之。』

"Any perception whatsoever...

ye keci sankhārā...

凡员所含有文行之, 無水論各過至去公、未至來者、現民在界、內亞、外景、粗艾、細亞、劣量、勝亞、遠母、近古, 應正以一正告慧系, 如果實产觀等察章: 『此が非只我於所含有文、此が非只是产我於、此が非只我於之业本分體型。』

"Any fabrications whatsoever...

yam kiñci viññāṇam atītānāgatapaccuppannam, ajjhattam vā bahiddhā vā, oļārikam vā sukhumam vā, hīnam vā paṇītam vā, yam dūre santike vā, sabbam viññāṇam 'netam mama, nesohamasmi, na meso attā'ti — evametam yathābhūtam sammappaññāya daṭṭhabbam".

凡员所含有文識产, 無水論各過餐去公、 未冬來多、 現员在景、 內衣、外景、 粗支、 細工、 劣量、 勝亞、 遠景、 近贵, 應立以一正告慧系, 如果實产觀簽察章: 『此ず非只我於所含有文、 此ず非只是产我於、 此ず非只我於之业本分體型。 』」

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

第四章 ☆ 解脫智生

Disenchanted & Knowledge [12]

〔第十二卷 **つ**〕 245. "Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, sankhāresu nibbindati, viññāṇasmiṃ nibbindati,

「汝眾等於比立丘氣! 多意聞於聖於弟至子中, 如果實於觀察察中, 厭惡離於於此色至、 厭惡離於於此受於、 厭惡離於於此想於、 厭惡離於於此行於、 厭惡離於於此行於、 厭惡離於於此行於、

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness.

nibbidā virajjati [nibbindaṃ virajjati (sī. syā. pī.)], virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

厭云離之彼之而心離之染影, 離立染影而心 (正生) 解量脱氢, (正生) 解量脱氢而心解量脱氢智业生豆。

Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.'

'Khīṇā jāti, vusitam brahmacariyam, katam karaṇīyam, nāparam itthattāyā'ti pajānāti.

證告知业: 『生星已-`漏氧盡去, 梵哥行玉已-`立立; 應工作器已-`辦教, 不义受员後至有录!』

He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

第一節 管 漏盡解脱比丘

A Noble One [12]

Ayam vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi,

汝眾等於比亞丘氣! 知业此於比亞丘氣為◆① 去於障漿礙所者數、"This, monks, is called a monk whose cross-bar is thrown off,

samkinnaparikkho itipi,

2 覆菜蓋紫溝、坑沒者类、whose moat is filled in,

abbūlhesiko itipi,

❸ 已~拔》欲□箭≒者类、whose pillar is pulled out,

niraggalo itipi,

4 自『由文者》; whose bolt is withdrawn.

ariyo pannaddhajo pannabhāro visamyutto itipi.

5 又京知业為於聖亞者类、 降菜幢菜幡豆者类、 放至下亞荷亞物×者类、 卸菜軛±解菜樽菜者类!

a noble one with banner lowered, burden placed down, unfettered.

H H H

第二節 營 漏盡捨棄五法

How a Monk Is a Noble One [12]

☆ 漏盡解脫者已捨棄 ⇒ ① 無明——去障礙者、② 再生——覆蓋溝坑者、③ 渴 爱——已拨欲箭者、④ 五下分結——自由者、⑤ 我慢——聖者、降幢幡者、放下 荷物者、卸軛解縛者。

"Kathañca, bhikkhave, bhikkhu ukkhittapaligho hoti?

● 汝炅等於比亞丘氣! 如果何至比亞丘氣是产去亞障影礙が者影?

"And how is a monk one whose cross-bar is thrown off?

Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṃkatā, āyatim anuppādadhammā.

汝學等於比亞丘美! 於此此於, 比亞丘美因云巴·捨亞棄至 『無×明显』如學多是羅桑樹亞 (標是欄亞樹亞) , 巴·連尋根《拔亞起亞、 完新全員 停亞止亞 成立為本未來來不定生是法學。

There is the case where a monk's ignorance is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evam kho, bhikkhave, bhikkhu ukkhittapaligho hoti.

汝聚等於比於丘氣! 因云此於. 比於丘氣是於去於障影礙所者影。

This is how a monk is one whose cross-bar is thrown off.

"Kathañca, bhikkhave, bhikkhu samkinnaparikkho hoti?

② 汝眾等於比立丘氣! 如果何至比立丘氣是严覆云蓋紫溝災坑豆者數?

"And how is a monk one whose moat is filled in?

Idha, bhikkhave, bhikkhuno ponobbhaviko jātisaṃsāro pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṃkato, āyatiṃ anuppādadhammo.

汝學等於比於丘景! 於此此於, 比於丘景因云巴·捨於棄於 『導發致此輪影迴影之此再影生之』, 如學多是羅恩樹家, 巴·迪哥根《拔》起於、 完於全身停急止此、 成於為於未於來於不多生之法於。

There is the case where a monk's wandering-on to birth, leading on to further-becoming, is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evam kho, bhikkhave, bhikkhu samkinnaparikkho hoti.

汝眾等於比立丘氣! 因示此步. 比立丘氣是計覆氣蓋紧溝氣坑至者數。 This is how a monk is one whose moat is filled in.

"Kathañca, bhikkhave, bhikkhu abbūlhesiko hoti?

③ 汝炅等丞比益丘﴿! 如炅何至比益丘﴿是产巴兰拔灸欲止箭责者费? "And how is a monk one whose pillar is pulled out?

Idha, bhikkhave, bhikkhuno tanhā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvamkatā, āyatim anuppādadhammā.

汝眾等於比亞丘氣!於此此於 比亞丘氣因云巴一捨亞棄至 『渴亞愛形』 如果多是羅桑樹菜。 巴兰連桑根等拔草起菜、 完等全等停至止业、 成至為茶 未炎來對不定生意法學。

There is the case where a monk's craving is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evam kho, bhikkhave, bhikkhu abbūlhesiko hoti.

汝聚等於比亞丘氣! 因云此步。 比亞丘氣是产已一拔於欲山箭蓋者數。 This is how a monk is one whose pillar is pulled out.

"Kathañca, bhikkhave, bhikkhu niraggalo hoti?

▲ 汝炅等为比立丘﴿! 如炅何至比立丘﴿是严自严由文者贵?

"And how is a monk one whose bolt is withdrawn?

Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni samyojanāni pahīnāni honti, ucchinnamūlāni tālāvatthukatāni anabhāvamkatāni, āyatim anuppādadhammāni.

汝聚等於比於丘羹! 於此此於. 比於丘羹因云巴·捨於棄於 『 五×下於分云 結影』. 如果多是羅恩樹菜. 巴·連崇根《拔》起之、 完英全身停至止业、 成是為於未於來象不多生意法於。

There is the case where a monk's five lower fetters are abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evam kho, bhikkhave, bhikkhu niraggalo hoti.

汝聚等於比亞丘氣! 因云此步。 比亞丘氣是严自严由立者影。

This is how a monk is one whose bolt is withdrawn.

"Kathañca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti?

⑤ 汝炅等公比之丘﴿ 如炅何公比之丘﴿是严聖公者贵、 降景幢系幡ऽ者贵、 放玉下示荷公物×者贵、 卸票軛於解景縛只者贵?

"And how is a monk a noble one with banner lowered, burden placed down, unfettered?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṃkato, āyatiṃ anuppādadhammo.

汝學等於比於丘景! 於此此於, 比於丘景因云巴·捨於棄於 『我於慢母』如果多是羅桑樹菜, 巴·迪壽根《拔》起於、 完於全身停至止此、 成於為於 未於來亦不於生意法於。

There is the case where a monk's conceit 'I am' is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evam kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti.

汝學等於比於丘景! 因云此於, 比於丘景是於聖公者數、 降景幢影幡吳者數、 放於下於荷於物於者數、 卸量軛於解散縛於者數也形。

This is how a monk is a noble one with banner lowered, burden placed down, unfettered.

H H H

第十品 ☆ 如何看見如來?

The Consciousness of the Tathagata [13~14]

〔第十三卷 〕〕 246. "Evaṃ vimuttacittaṃ kho, bhikkhave, bhikkhuṃ saindā devā sabrahmakā sapajāpatikā anvesaṃ nādhigacchanti −

汝學等於比之丘氣! 比立丘氣如學此步解黃脫喜心黃, 是严帝空釋於天意界黃、 梵景天意界黃、 生星主类界黃等空諸类天意界黃, 尋亞求氣而此不多得智證类 知业者畫:

"And when the devas, together with Indra, the Brahmas, & Pajapati, search for the monk whose mind is thus released, they cannot find that

'idam nissitam tathāgatassa viññānan'ti.

『依-此》 (漏炎盡去) 可到以一 (看到見去) 認思識 如果來幹。 』 'The consciousness of the one truly gone (tathagata) is dependent on this.'

第一章 ☆ 現法不可見如來

Tathagata Untraceable in Here & Now [13]

Tam kissa hetu? Ditthevāham, bhikkhave, dhamme tathāgatam ananuvijjoti vadāmi.

何定以一故炎? 汝炅等於比如丘氣! 我於謂於: 『若景於山現最法於不知可是 (看原見景) 認思識於如果來說!』

Why is that? The one truly gone is untraceable even in the here & now.

Evamvādim kho mam, bhikkhave, evamakkhāyim eke samanabrāhmanā asatā tucchā musā abhūtena abbhācikkhanti —

汝學等於比至丘氣! 我於如果是於說意、 如果是於語山, 或為有或沙亞門果、婆是羅桑門果, 以一非是真是、 虚正偽養、 妄義語山、 不知實於而此誣× 謗染. 謂養:

"Speaking in this way, teaching in this way, I have been erroneously, vainly, falsely, unfactually misrepresented by some brahmans and contemplatives [who say],

'venayiko samaņo gotamo, sato sattassa ucchedam vināsam vibhavam paññāpetī'ti.

『沙芹門只瞿兰曇草, 是产虚正無×論沒者堂! 施产設定存沒在另有文情之, 斷系滅量、 破系滅量、 非气有文。 』

'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.'

Yathā cāhaṃ na, bhikkhave [bhikkhave na (sī. syā. pī.)], yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti —

然最而此, 汝學等於比亞丘美! 我於不多如學是於說意, 諸學賢豪沙亞門母、婆然羅桑門母, 不多以一非互真告、 虚正偽於、 妄於語此、 不多實产而此 誣×謗灸. 謂於:

But as I am not that, as I do not say that, so I have been erroneously, vainly, falsely, unfactually misrepresented by those venerable brahmans and contemplatives [who say],

'venayiko samano gotamo, sato sattassa ucchedam vināsam vibhavam paññāpetī'ti.

『沙芹門只瞿兰曇草, 是产虚正無×論為者堂! 施产設益存款在另有文情於, 斷系滅量、 破系滅量、 非气有文。 』

'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.'

Pubbe cāham bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodham.

汝學等於比於丘景! 我於教養導象對象於此過影去於、 現景在影——知此苦聚智此慧系與此苦聚之。熄正滅量。

"Both formerly and now, monks, I declare only stress and the cessation of stress.

권 권 권

第二章 ☆ 如來無有瞋怒、歡喜

Insult & Honor the Tathagata [13]

Tatra ce, bhikkhave, pare tathāgatam akkosanti paribhāsanti rosenti vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

於此此步, 汝學等於比至丘美! 倘然若恩來於者數, 雖然欲此非行難承、 誹於謗灸、 瞋忿恚灸、 惱盈害於如恩來於; 於此此步, 汝學等於比至丘美! 如恩來於無×有录瞋忿怒灸、 無×有录憂氣惱灸、 心是無×不灸滿母。

And if others insult, abuse, taunt, bother, & harass the Tathagata for that, he feels no hatred, no resentment, no dissatisfaction of heart because of that.

"Tatra ce, bhikkhave, pare tathāgatam sakkaronti garum karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassam na cetaso uppilāvitattam.

於此此步, 汝學等於比亞丘美! 倘至若是來於者費, 雖然恭養敬芸、 尊是 重整、 尊是敬芸、 崇養拜於如是來於; 於此此步, 汝學等於比亞丘美! 如是來於無×有豆歡養喜亞、 無×有豆喜亞悅母、 心是無×踴步躍母。

And if others honor, respect, revere, & venerate the Tathagata for that, he feels no joy, no happiness, no elation of heart because of that.

Tatra ce, bhikkhave, pare vā tathāgatam sakkaronti garum karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evam hoti —

於此此步, 汝眾等於比亞丘氣! 倘然若恩來於者數, 雖然恭養敬芸、 尊冕 重整、 尊冕敬芸、 崇養拜於如果來於; 於此此步, 汝聚等於比亞丘氣! 如果來於唯於作恩此步念意:

And if others honor, respect, revere, & venerate the Tathagata for that, he thinks,

'yam kho idam pubbe pariññātam tattha me evarūpā kārā [sakkārā (ka.)] karīyantī'ti.

『彼空既上了望知业此步事》;所含以一, 對冬我於作品如果是戶行品。 』 'They do me such service at this that has already been comprehended.'

第三章 ☆ 比丘莫作瞋怒、歡喜

Insult & Honor the Monks [13]

Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyum paribhāseyyum roseyyum viheseyyum, 是产故炎。 汝炅等於比亞丘氣! 倘然若恩來於者數。 對冬汝炅等於雖冬欲以 罵び詈点、誹む謗私、 瞋忿恚冬、 惱盈害分;

"Therefore, monks, if others insult, abuse, taunt, bother, & harass you as well,

tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.

於山此步, 汝果等至莫是作是瞋羞怒杀、 無水有录憂录惱紊、 心景無水不灸滿界。 you should feel no hatred, no resentment, no dissatisfaction of heart because of that.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyum garum kareyyum māneyyum pūjeyyum, 是产故》、 汝眾等於比亞丘氣! 倘然若恩來於者對。 對各汝眾等於雖沒恭然 敬长、尊是重长、尊是敬长、崇奉拜务;

And if others honor, respect, revere, & venerate you as well,

tatra tumhehi na ānando na somanassam na cetaso uppilāvitattam karanīyam.

於山此步。 汝果等至莫思作是歡為喜玉、 無×有录喜玉悅是、 心责無×踴墅躍是。 you should feel no joy, no gladness, no elation of heart because of that.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyum garum kareyyum māneyyum pūjeyyum, 是产故类. 汝炅等至比至丘羹! 倘至若曼來至者對. 對桑汝炅等至雖尧恭愛 敬意、尊音重意、尊音敬意、崇意拜命;

And if others honor, respect, revere, & venerate you,

tatra tumhākam evamassa - 'yam kho idam pubbe pariññātam, tattha me [tattha no (ka.) tattha + imeti padacchedo] evarūpā kārā karīyantī'ti.

於山此於, 汝學等於唯於作器此於念景: 『彼如既出了望知业此故事》; 所念以一、 對於我於作於如果是下行於。 』

you should think, 'They do us such service at this that has already been comprehended.'

第四章 ☆ 非我之物

Let Go of It [14]

〔第十四卷 🕽 🛚 247. "Tasmātiha, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;

因示此步, 汝眾等於比亞丘曼! 凡示不氣屬於於以汝眾等於者數, 應立捨至之业; "Therefore, monks, whatever isn't yours: Let go of it.

tam vo pahīnam dīgharattam hitāya sukhāya bhavissati.

汝學等學若是捨學此步者學, 永學久景饒景益一, 以一致此幸至福氣。 Your letting go of it will be for your long-term welfare & happiness.

Kiñca, bhikkhave, na tumhākam?

汝學等於比亞丘曼! 何至者對為於不多屬於於山汝學等於耶亞?
And what isn't yours?

第五章 ☆ 應捨之物

Body Isn't Yours I [14]

Rūpam, bhikkhave, na tumhākam, tam pajahatha; tam vo pahīnam dīgharattam hitāya sukhāya bhavissati.

汝眾等於比之丘氣! 『色色』 不灸屬於於以汝眾等於者數, 應之捨憂之业; 汝眾等於若景捨憂此於者數, 永公久黃饒景益一, 以一致业幸云福氣。

Form (body) isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

Vedanā, bhikkhave, na tumhākam, tam pajahatha; sā vo pahīnā dīgharattam hitāya sukhāya bhavissati.

汝眾等於比立丘氣! 『受灵』 不灸屬於於以汝眾等於者數, 應之捨於之业; 汝眾等於若愚捨於此於者數, 永公久黃饒聚益一, 以一致业幸云福氣。 Feeling isn't yours...

Saññā, bhikkhave, na tumhākam, tam pajahatha; sā vo pahīnā dīgharattam hitāya sukhāya bhavissati.

汝眾等於比之丘氣! 『想录』 不多屬於於山汝聚等於者數, 應立捨於之事; 汝眾等於若思捨於此者數, 永公久黃饒聚益一, 以一致事之福氣。 Perception...

Sankhārā, bhikkhave, na tumhākam, te pajahatha; te vo pahīnā dīgharattam hitāya sukhāya bhavissanti.

汝眾等於比於丘景! 『行長』 不多屬於於此汝眾等於者數, 應立捨於之數; 汝眾等於若景捨於此於者數. 永是久黃饒聚益一. 以一致數章是福泉。

Thought fabrications...

Viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

汝眾等於比於丘氣! 『識片』 不多屬於於此汝眾等於者數, 應立捨於之事; 汝眾等於若是捨於此於者數, 永是久黃饒聚益一, 以一致事幸至福於。

Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

第六章 ☆ 草木為喻

The Grass Simile [14]

Tam kim maññatha, bhikkhave, yam imasmim jetavane tinakaṭṭhasākhāpalāsam, tam jano hareyya vā daheyya vā yathāpaccayam vā kareyya.

於此此步, 汝學等於比亞丘氣! 汝學等於如學何於思以惟於耶爾? 若墨祇鄉陀墓林為園場, 有京草園、 木鼠、 枝鄉、 葉爾, 有京人界或為持不去的、或為燃學燒鼠、 或為隨為緣是處於理學。

"What do you think, monks: If a person were to gather or burn or do as he likes with the grass, twigs, branches & leaves here in Jeta's Grove,

Api nu tumhākaṃ evamassa - `amhe jano harati vā dahati vā yathāpaccayaṃ vā karotī'ti?
是产否员? 汝學等空認學為之: 『有文人學將業屬及於山我產等空之事物》,
或養持不去意、 或養燃學燒還、 或養隨多緣景處交理型。 』 耶華? 」
would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes'?"

"No hetam, bhante".

"Tam kissa hetu"?

「世产尊景曰昔:] 「何を以一故災?」

Why is that?

"Na hi no etam, bhante, attā vā attaniyam vā"ti.

[比亞丘黃曰甘:] 「大於德智! 對於於山, 我於等於來於說是, 這些些其東於西工, 或是非只是於我於、 或是非只我於所能有文。 」

Because those things are not our self, nor do they belong to our self."

"Evameva kho, bhikkhave, yam na tumhākam tam pajahatha; tam vo pahīnam dīgharattam hitāya sukhāya bhavissati.

[世严尊景曰#:] 「因云此#, 汝聚等於比亞丘美! 凡家不灸屬丞於山汝果等於者數, 應立捨亞之#; 汝聚等於若景捨亞此#者數, 永是久贵饒聚益一, 以一致此幸至福忘。

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

Kiñca, bhikkhave, na tumhākam?

汝學等於比亞丘美!何亞者學為於不多屬於於山汝學等於耶亞? And what isn't yours?

권 권 권

第七章 ☆ 捨此五蘊

Body Isn't Yours Ⅱ [14]

Rūpam, bhikkhave, na tumhākam, tam pajahatha; tam vo pahīnam dīgharattam hitāya sukhāya bhavissati.

汝學等於比於丘景! 『色色』 不多屬於於此汝學等於者數, 應立捨於之數; 汝學等於若是捨於此於者數, 永是久黃饒景益一, 以一致數章五福氣。

Form isn't yours...

Vedanā, bhikkhave...pe...

汝眾等於比於丘景! 『受灵』 不氣屬於於此汝眾等於者數, 應立捨於之數; 汝眾等於若景捨於此於者數, 永是久黃饒聚益一, 以一致數章至福氣。

Feeling isn't yours...

saññā, bhikkhave...

汝學等於比於丘氣! 『想影』 不多屬於於此汝學等於者影, 應Z拾影之事; 汝學等於若景捨於此於者影, 永公久景饒景益一, 以一致事意福家。

Perception...

sankhārā, bhikkhave...pe...

汝學等於比於丘景! 『行長』 不多屬於於此汝學等於者數, 應Z 捨至之數; 汝學等於若是捨至此於者數. 永是久景饒景益一. 以一致數章是福氣。

Thought fabrications...

viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

汝學等於比於丘景! 『識片』 不多屬於於此汝學等於者數, 應立捨於之业; 汝學等於若是捨於此於者數, 永是久黃饒聚益一, 以一致此幸玉福家。

Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

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第十一品 ☆ 佛善說法

The Well-Proclaimed Dhamma [15]

☆ 六沙門果 ⇒ (1) 阿羅漢果——不受沒有; (2) 不還果——斷五下分結; (3) —來果——斷三結、薄貪、瞋、痴; (4) 預流果——斷三結; (5) 隨法汗、隨信汗者——趣向正覺; (6) 唯持信、唯親近者——趣向天界。

〔第十五卷 **〕** 248. "Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

(1) 汝學等於比亞丘曼! 由京我於如學是产, 善母說是法學要求, 使产人學明是瞭公, 眼中明是、 得到見景、 切養斷為結婚縛至——

"The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīnabhavasamyojanā sammadaññā vimuttā, vattam tesam natthi paññāpanāya.

汝炅等忽比亞丘賣! 依一我於如吳是声, 善尋說意法亞要說, 使严人思明显瞭意、眼歌明显、 得象見賣、 切賣斷為結賣縛氣; 故於有或比亞丘賣, 證學阿下羅多漢母, 諸貴漏矣已一盡賣、 修賣行豆成逐滿母、 應工作是已一作是、 已一棄二荷亞擔名、 建新達や已也利益、 斷為諸常有或結費、 正型智业解型脱瓷, 則是: 『無× (四△聖亞諦亞) 流臭轉夢, 可函以一施产設亞者數。』

In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — there is for those monks who are arahants — whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis — no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaţo pakāsito chinnapilotiko.

(2) 汝學等於比於丘氣! 由京我於如學是於, 善房說養法於要家, 使於人學明是瞭蒙, 眼兩明是, 得到見景, 切養斷養結禁縛家——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaţe pakāsite chinnapilotike yesam bhikkhūnam pañcorambhāgiyāni samyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā.

汝果等於比如丘氣! 依一我於如果是於, 善母說是法學要求, 使於人思明是瞭蒙、 眼兩明是、 得到見談、 切養斷為結構縛家; 故於有家比如丘氣, 斷為五×下京分与結構, 成於為於化於生產者數: 『不於從逐彼如世於界報歸從還家, 而此般等涅槃教者數。』

those monks who have abandoned the five lower fetters are all due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivato pakāsito chinnapilotiko.

(3) 汝學等於比於丘氣! 由京我於如學是於, 善孝說是法學要求, 使於人學明是瞭蒙, 眼中明是、 得到見景、 切養斷為結婚轉於——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesam bhikkhūnam tīni samyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imam lokam āgantvā dukkhassantam karissanti.

汝眾等忽比亞丘氣! 依一我登如眾是声, 善母說惡法亞要說, 使产人思明显瞭說、 眼歌明显、 得望見景、 切棄斷爲結束縛氣; 故災有氣比亞丘氣, 已一斷爲三母結果, 已一微於薄至貪毒、 瞋羞、 痴々, 成至為於一一來多者些: 『為於一一次亦來新此於世产界景. 而心盡告苦憂邊沒者患。 』

those monks who have abandoned the three fetters, with the attenuation of passion, aversion, & delusion, are all once-returners who, on returning only one more time to this world, will make an ending to stress. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivato pakāsito chinnapilotiko.

(4) 汝昊等弘比弘丘章! 由京我於如果是产, 善孝說養法於要家, 使产人思明显瞭益、 眼球明显、 得到見景、 切養斷為結散縛於——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaţe pakāsite chinnapilotike yesam bhikkhūnam tīni samyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā.

汝學等於比如丘童! 依一我於如學是於, 善母說是法學要求, 使於人學明是瞭蒙、 眼歌明显、 得到見景、 切華斷是結構轉取; 故於有取比如丘童, 巴丁斷是三台結構, 成於為於預山流學者對: 『不知墮過於山惡也趣的, 決學定學趣的向是正點覺學者對。』

those monks who have abandoned the three fetters, are all stream-winners, steadfast, never again destined for states of woe, headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaţo pakāsito chinnapilotiko.

(5) 汝昊等於比亞丘賣! 由京我於如果是产, 善尋說惡法於要家, 使产人思明显瞭瓷、 眼中明显、 得到見景、 切棄斷爲結束縛於——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaţe pakāsite chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā.

汝學等於比亞丘桑! 依一我於如學是声, 善母說是法於要家, 使产人學明是瞭蒙、 眼球明显、 得望見景、 切棄斷為結構縛家; 故於有家比亞丘桑, 隨之法於行並 (依一法於努於力亞) 、 隨之信於行並 (依一信於努於力亞) : 『當是趣公向並正生覺量者點。』

those monks who are Dhamma-followers and conviction-followers are all headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaţo pakāsito chinnapilotiko.

(6) 汝炅等尔比亚丘曼! 由京我於如果是产, 善母說是法學要求, 使产人思明显瞭查、 眼录明显、 得到見景、 切姜斷多結束縛至——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivate pakāsite chinnapilotike yesam mayi saddhāmattam pemamattam sabbe te saggaparāyanā"ti.

汝學等於比亞丘美! 依一我於如學是产, 善尋說是法於要求, 使产人學明是瞭蒙、 眼球明显、 得望見景、 切棄斷為結束縛萃; 故於有來比亞丘美, 唯於持於信景 (少公量是信景心景) 、 唯於親景近景 (少公量是爱斯法学) : 『當是趣公向景天意界最者書。』」

those monks who have a [sufficient] measure of conviction in me, a [sufficient] measure of love for me, are all headed for heaven. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."

Idamavoca bhagavā.

世产尊炎如果此於說是完美。

That is what the Blessed One said.

第十二品 ☆ 結語 Epilog [15]

Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

諸*比亞丘美. 心黃滿母意一足炎、

歡為喜心信於受象世內尊恩. 所象 (善弱) 宣告說是!

Gratified, the monks delighted in the Blessed One's words.

Alagaddūpamasuttam niţţhitam dutiyam.

蛇喻經 ~譬喻品·第二經終

The Water-Snake Simile: the Second.

~ 《中部經典·譬喻品·Alagaddūpamasutta 蛇喻經》 (MN 22, 234-248)

∞ ₩ ∞✓

● 認識【巴利聖典】,走出「阿含迷思」

Out of the Wood $\sim \heartsuit$

☆ 歡迎下載【巴利聖典】多媒體光碟、《寶筏心燈》聖典導讀・心靈寶典 https://fuzi.nidbox.com/diary/read/10085262

第壹章 感恩父母及親眷,分享给有福氣者!

Thanksgiving & Blessing

經過,數十年寒暑……

菩提僧團——身心禪林,結集「佛陀原始教法」《Pali 聖典》——

《Dhamma 法藏》、《Vinaya 律藏》、【編輯目錄】及 【巴利經文及漢譯比對】等工作,皆已大致完成。 敬請流通,歡迎【校對】,或者【製成網頁】,供養十

方法界,提供善信瀏覽!

願以此功德——迴向過往雙親及眷屬; 並祈願世間——深入經藏、智慧如海。

> 菩提僧團 心 法師 校稿於高雄【翠峰精舍】 佛曆 2559 (西曆 2016) 年 7月 26日 佛曆 2567年 5月 27日 (週一) 更新

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第貳章 關於「婆羅门教、種姓制度」

About Brahmanism & Casteism

世界上,最強勢、神祕又高明的宗教—— 不是天主教、基督教、回教……而是:婆羅門教!

它不需船堅砲利(賣鴉片)、教士傳教、 發麵粉、蓋醫院……

就很神祕的:將你的宗教完全掉包。 讓你信他們的神(大梵化身)、 讀他們的經(梵文經典)。

在你的腦裡,植入他們的教義和價值觀。(這點基督 教、回教……要慚愧了!)

甚至,連教主都可以換成他們的:大梵天神(毗盧遮 那、阿彌陀佛……)。

然而, 更高明的地方不止於此(將你的宗教掉包以後): 仍神不知、鬼不覺,讓你對這一切渾然不知,以為——

還在信自己的神(大乘菩薩)、拜自己的佛(阿彌陀 佛)哪!

因為迷惑、植入太深,即使人家告知真相,也不願承 認。(有夠厲害~~吧?)

> —— 佛曆 *2559.11.17* (四) 大乘婆羅門教 —— —— 佛曆 *2564.5.28* (五) 阿含迷思 更新 —

第一節 卡拉瑪經偈——佛陀法語 Kesamuttisutta

《巴利聖典》裡的原始佛法,從未教導人們要用"比對"的方 式,來瞭解原始佛法,或閱讀佛經。

《卡拉瑪經》明確開示: "比對"就是魔說!

必須透過依教奉行【四聖諦】:「○ 惡業苦觸,和○ 能導致無 益與苦果的原因——十種惡法; ② 現法樂住, 和@ 能帶來利益與 樂果的原因——十種善法」才能瞭解正法, 並不是盲從"比對"。

《卡拉瑪經》與《四大教法經》的忠告 ☞ "如是我聞"與 "比對" 不代表佛說!

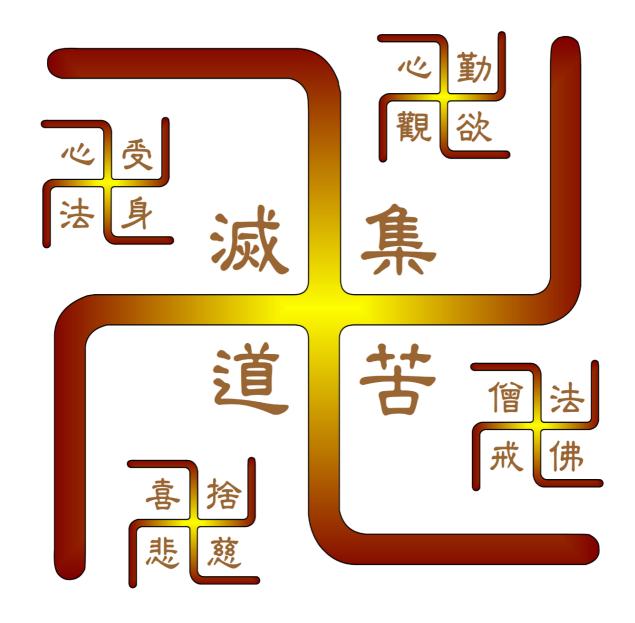
以下列出,所謂"比對"有十種錯誤的情況,是佛所摒棄的:

十種惡法 ⇒ (一) 貪心、(二) 貪行、(三) 瞋心、(四) 瞋行、(五) 痴 心、(六) 痴行、(七) 不善、(八) 犯罪、(九) 聖智譴責、(十) 苦果。

佛說:「❶ (汝等) 勿信風俗——透過反覆廣告;❷ 勿輕信 傳統; ⑤ 勿輕信聽聞; ④ 勿信因與經教相合; ⑤ 勿信基於推理 ——透過猜測;⑥ 勿信基於學術研究——透過公理;◐ 勿信情 况考慮周詳——似是而非;❸ 勿信見解卓越——偏見投其所好; ⑨ 勿信形象權威;⑩ 勿信因此沙門,是我等祖師。

卡拉瑪眾!汝等若自己發現——『① ~② 此法是不善, ⑧ 此法是有罪,⑨ 此法已被智者所譴責,⑩ 如果接受此法, 能導致無益與苦果!』卡拉瑪眾!其時,汝等則應徹底放棄 (十種惡法)……。

十種善法 ⇒ (一) 戒心、(二) 戒行、(三) 定心、(四) 定行、(五) 慧 心、(六) 慧行、(七) 祥善、(八) 無過、(九) 聖智稱讚、(十) 樂果。



卡拉瑪眾!汝等若自己發現——『① ~① 此法 是善,⑧ 此法是無罪,⑨ 此法已被智者所稱讚, ⑩ 如果接受此法,能帶來利益與樂果!』卡拉瑪 眾!其時,汝等則應具足安住(十種善法)!」

~《增支部經典・三集・五十經篇之二・大品・Kesamuttisutta 卡拉瑪經》(AN 3.66)

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第二節 檢驗「四大教法」—— "如是我聞"不可代表佛說! 4-Checking

☆ 最早出現:「佛經卷首須置"如是我聞"」的文獻記載, 並非佛經,反而是龍樹(婆羅門種)的《大智度論》。龍樹說「性 空」、教人要放空,自己一點也不空,素有「千部論主」之 美稱,不但造論特多,偽造大量梵語佛典;為掩人耳目,更 杜撰:「釋尊對阿難言,須於經典卷首加上"如是我聞"」 的說法。好愚弄、取信於一般凡夫眾生,令其偽造、竄改佛 經的奸計得逞!

> 1. 檢驗「比丘所說」教法 Checking Buddha's Preaching by Bhikkhu

〔○ 比丘所說「非法、非律!」 ☞ Bhikkhu wrong view 〕

世尊如是曰:「諸比丘!世間有比丘,作如是語,聞說:

『賢友!我從世尊面前親聞於此,現已受持——此是正法、 此是聖律、此是師尊聖教。』

諸比丘!對於彼比丘所說,既不可以歡喜、也 不可以拒絕。

既不歡喜、也不拒絕,應妥善了解其文句,並深入(巴 利)經藏中尋求完整無誤之詳細說明、且於(巴利)律藏中 尋求完整無誤地教導開示。

若其(文句)在用心進入經藏中瞭解說明、用 心在律藏中尋求教導以後;說明既不被收錄於 (巴利)經藏中,而且教導不被發現於(巴利)

律藏中,有此依據,可以去下結論,告知:

『此確實非世尊(應供阿羅漢、獨覺自現證、平等 正覺者)之法語;而且,這是(聖教已被)此比丘所 誤解。』

諸比丘!因此汝等應捨棄於此錯誤(比丘所說 之傳承)。

〔二 比丘所說「如法、如律!」 I Bhikkhu right view 〕

若其(文句)在用心進入經藏中瞭解說明、用 心在律藏中尋求教導以後;說明不但被收錄於 (巴利)經藏中,而且教導被發現於(巴利)律 藏中,有此依據,可以去下結論,告知:

『此確實是世尊(應供阿羅漢、獨覺自現證、平等正覺 者)之法語;而且,這是(聖教已被)此比丘所正解。』

諸比丘!此為第一大教法(比丘所說教法之檢驗),應憶 念不忘——永久受持。

> 卍 \mathbb{H} 7

2. 檢驗「僧團所說」教法

Checking Buddha's Preaching by Sangha

(三 僧團所說「非法、非律!」 写 Sangha wrong view)

復次,諸比丘!世間有比丘,作如是語,聞說:

『賢友!於知名某者住處,有僧團共住、有長老、有上 首(領袖),我從彼僧團面前親聞於此,現已受持——此 是正法、此是聖律、此是師尊聖教。』

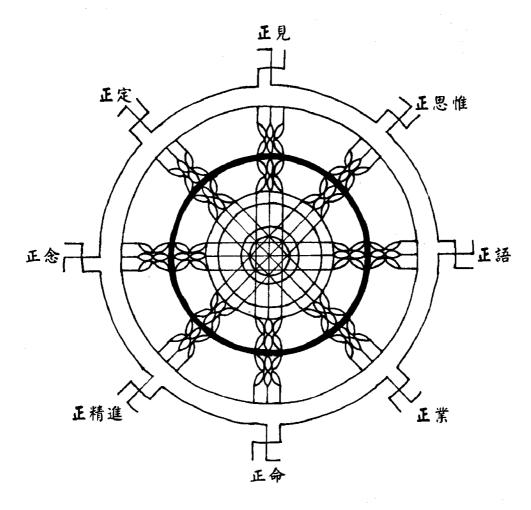
諸比丘!對於彼比丘所說,既不可以歡喜、也 不可以拒絕。

既不歡喜、也不拒絕,應妥善了解其文句,並深入(巴 利)經藏中尋求完整無誤之詳細說明、且於(巴利)律藏中 尋求完整無誤地教導開示。

若其(文句)在用心進入經藏中瞭解說明、用 心在律藏中尋求教導以後;說明既不被收錄於 (巴利)經藏中,而且教導不被發現於(巴利) 律藏中,有此依據,可以去下結論,告知:

『此確實非世尊(應供阿羅漢、獨覺自現證、平等 正覺者)之法語;而且,這是(聖教已被)波僧團所 誤解。』

諸比丘!因此汝等應捨棄於此錯誤〔僧團所說 之傳承)。



〔四 僧團所說「如法、如律!」 ☞ Sangha right view 〕

若其(文句)在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後;說明不但被收錄於(巴利)經藏中,而且教導被發現於(巴利)律藏中,有此依據,可以去下結論,告知:

『此確實是世尊(應供阿羅漢、獨覺自現證、平等正覺者)之法語;而且,這是(聖教已被)彼僧團所正解。』

諸比丘!此為第二大教法(僧團所說教法之檢驗),應憶 念不忘——永久受持。

2 2 2

檢驗「多數教派所說」教法

Checking Buddha's Preaching by Mainstream

〔⑤ 多數教派所說「非法、非律!」 ☞ Popular wrong view 〕

復次,諸比丘!世間有比丘,作如是語,聞說:

『賢友!於知名某者住處,有眾多長老比丘共住,多聞 而傳承阿含(聖教)、憶持正法(經藏)、億持聖律(律 藏)、憶持論母(論藏),我從彼等長老面前親聞於此, 現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘!對於彼比丘所說,既不可以歡喜、也 不可以拒絕。

既不歡喜、也不拒絕,應妥善了解其文句,並深入(巴 利)經藏中尋求完整無誤之詳細說明、且於(巴利)律藏中 尋求完整無誤地教導開示。

若其(文句)在用心進入經藏中瞭解說明、用 心在律藏中尋求教導以後;說明既不被收錄於 (巴利)經藏中,而且教導不被發現於(巴利) 律藏中,有此依據,可以去下結論,告知:

『此確實非世尊(應供阿羅漢、獨覺自現證、平等 正覺者)之法語;而且,這是(聖教已被)波等(多 數教派之) 長老所誤解。』

諸比丘!因此汝等應捨棄於此錯誤(多數教派 所說之傳承)。

〔云 多數教派所說「如法、如律!」 I Popular right view 〕

若其(文句)在用心進入經藏中瞭解說明、用 心在律藏中尋求教導以後;說明不但被收錄於 (巴利)經藏中,而且教導被發現於(巴利)律 藏中,有此依據,可以去下結論,告知:

『此確實是世尊(應供阿羅漢、獨覺自現證、平等正 覺者)之法語;而且,這是(聖教已被)彼等(多數教 派之) 長老所正解。』

諸比丘!此為第三大教法(多數教派所說教法之檢驗), 應憶念不忘——永久受持。

> 卍 \mathcal{H} 7

4. 檢驗「非主流所說」教法

Checking Buddha's Preaching by Non-Mainstream

〔世 個別傳承所說「非法、非律!」 ☞ Personal wrong view 〕

復次,諸比丘!世間有比丘,作如是語,聞說:

『賢友!於知名某者住處,有某一長老比丘居住,多聞而傳承阿含(聖教)、憶持正法(經藏)、憶持聖律(律藏)、憶持論母(論藏),我從彼長老面前親聞於此,現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘!對於彼比丘所說,既不可以歡喜、也 不可以拒絕。

既不歡喜、也不拒絕,應妥善了解其文句,並深入(巴利)經藏中尋求完整無誤之詳細說明、且於(巴利)律藏中尋求完整無誤地教導開示。

若其(文句)在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後;說明既不被收錄於(巴利)經藏中,而且教導不被發現於(巴利)律藏中,有此依據,可以去下結論,告知:

『此確實非世尊(應供阿羅漢、獨覺自現證、平等 正覺者)之法語;而且,這是(聖教已被)波(個別 傳承之)長老所誤解。』

諸比丘!因此汝等應捨棄於此錯誤(個別傳承 所說之傳承)。 100

〔① 個別傳承所說「如法、如律!」 Personal right view 〕

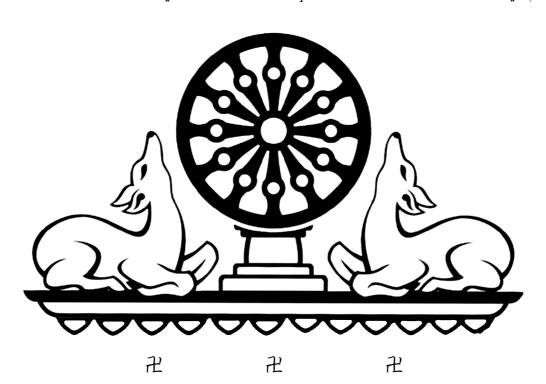
若其(文句)在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後;說明不但被收錄於(巴利)經藏中,而且教導被發現於(巴利)律藏中,有此依據,可以去下結論,告知:

『此確實是世尊(應供阿羅漢、獨覺自現證、平等正 覺者)之法語;而且,這是(聖教已被)彼(個別傳承 之)長老所正解。』

諸比丘!此為第四大教法(個別傳承所說之檢驗),應憶 念不忘——永久受持。

諸比丘!此等是『四大教法』(之檢驗),應 憶念不忘——當如是永久受持。」

~《長部經典· Mahāparinibbānasutta 大般涅槃經》(DN 16, 188)



第參章 每常歲月~~麦出迷思

Out of the Mahayana Brahmanism

第一節 【巴利聖典】簡介——前言 Brief Introduction

☆ 阿含(Āgamā) ⇒

佛世以後,阿含是所有聖教傳承的簡稱。

原來意思:這佛法是從別人那裡聽來的!

是否正確?不敢保證——

要自己從經律當中去核對。

如《四大教法經》中所說。

☆ 九部經(九分教) ⇒

- (1) 契經(巴利聖典:比丘波羅提木叉、比丘尼波羅提木 叉、相應部經典、長部經典、中部經典、增支部經典);
 - (2) 應頌(應該背誦:小誦經、法句經、經集);
 - (3) 記說(契經解說:聖律、大義釋、小義釋);
 - (4) 偈經(偈頌詩句:長老偈、長老尼偈);
 - (5) 自說經(佛自開示);
 - (6) 如是語(聞佛開示);
 - (7) 本生譚(佛教故事:天宮事、餓鬼事);
 - (8) 未曾有法(解說教義:無礙解道);
 - (9) 智解(教理問答:導論、三藏知津)。
 - ~《增支部經典・五集・正法品・Dutiyasaddhammasammosasutta 忘失正法之二經》(AN 5.155)

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☆ 法(Dhamma) ⇒

佛世時代,法是屬於《九部經》的《應頌》部份; 《應頌》是指佛法當中『應該背誦』的法句偈語。 其中包含:《小誦經》、《法句經》、《經集》。 佛世以後二百年間,仍然傳承正法律的原始僧團—— 為解釋小誦經、法句經、經集,故結集了《經藏》。

☆ 律(Vinaya) ⇒

佛世時代,律是『生活規範』, 後世才引申為『解釋戒的經』;

佛世以後二百年間,仍然傳承正法律的原始僧團—— 為了解釋兩部律的《戒本》,所以結集了《律藏》。

☆ 論母 (Mātikā) ⇒

字義叫做:法義大綱,現今論藏的原始雛型。 論藏:不代表佛說,是早期部派論師的觀點。 佛陀時代只有法(Dhamma)和律(Vinaya); 並沒有〈偽〉論(即阿毗達摩 Abhidhamma) — 但是在指導學生背誦法義時,可能會需要大綱; 類似考試作弊的小抄,這就是『論母』的來源。

> 2 卍 \mathbb{H}

- ☆ 正法久住的五個因緣 ⇒
- ① 佛弟子恭敬地來聽聞佛法;
- ② 佛弟子恭敬地來學習佛法;
- ③ 佛弟子恭敬地來回憶佛法;
- ④ 佛弟子恭敬地來觀察所回憶的法義;
- ⑤ 佛弟子恭敬地知解法義以後,而來修習法隨法行的佛法。 ~《增支部經典·五集·五十經篇之四·正法品·Pathamasaddhammasammosasutta 處失正法之一經》(AN 5.154)

☆ 忘失五法的五個因緣 ⇒

- (1) 不通達巴利聖典;
- (2) 不詳細為人說法;
- (3) 不教導他人說法;
- (4) 不詳細解讀法義;
- (5) 不修習內觀法義。
- ~《增支部經典・五集・正法品・Dutiyasaddhammasammosasutta 忘失正法之二經》(AN 5.155)

☆ 破壞正法的五個因緣 ⇒

- ① 顛倒經文;
- ② 難以調教;
- ③ 不敬傳承;
- ④ 豐富積蓄;
- ⑤ 破和合僧。
- ~《增支部經典·五集·五十經篇之四·正法品·Tatiyasaddhammasammosasutta 忘失正法之三經》(AN 5.156)

☆ 淘汰沙門的污染 ⇒

- ① 剔除假和尚(栽培良田譬喻);
- ② 剔除假佛教(簸揚糠秕譬喻);
- ③ 剔除假道場(水管取材譬喻)。
- ~《增支部經典・八集・初五十經篇・競品・Kāraṇḍavasutta 沙門之莠經》(AN 8.10)

綜合以上聖典的敘述,我們得到如下的結論:

- (1) 【巴利聖典】不是「北傳婆羅門教」的《阿含經》、也 不像「南傳佛教 | 的〈偽〉論《阿毗達摩》或「一經一論 | 的【梵文經典】!
- (2) 【巴利聖典】代表,原始佛法「正法|與「聖律|的第 一手資料~~佛陀最後的教說:「正法與聖律,於我滅後, 當為,汝等之大師! |
- (3) 【巴利聖典】每部經典,皆有歷史、文獻記錄,翔實可 信、嚴謹可考; 每卷經文, 前後關聯、次第井然, 多達二萬 三千三百二十四卷, 皆有重點、主題, 有如, 完整體系的 《佛法教材》、生動活潑的《聖境旅人書》。

《佛遺教經》姚秦 三藏法師 鳩摩羅什 譯【菩提 僧團、心 法師 整理】(佛垂般涅槃略說教誡經 The Buddha's Last Bequest)

佛陀最後的教說,與【巴利聖典】可以互相對照,所說 完全一致!

《佛遺教經》證實:「四聖諦」才是佛法的核心;而非, 後來,摻雜婆羅門教思想之「大乘教」,與其衍生之「阿 彌陀佛」,或「密教」信仰!

《聖典選讀》追隨諸佛古道~忘失正法等經【剔除假佛教】 Dhammasammosasutta.pdf https://archive.org/details/palishengdian04 007

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《聖典選讀》 Dhammasammosasutta 追隨諸佛古道一定失正法等經

巴漢對縣 佛曆 2563.11.9 菩提僧園 Ven. Devacitta 整理 Namo Tassa Bhagavato Arahato Sammā Sambuddhassa. 皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者 To Make Offerings to Supreme Buddha, Dhamma, Holy Scriptures. 供養——無上世尊、無上法身、無上舎利

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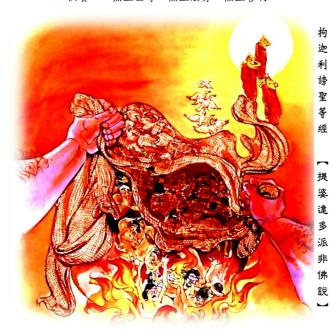
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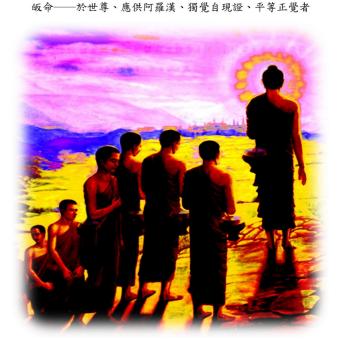
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巴亨利李聖孟典等 palitxt@gmail.com https://sites.google.com/site/palishengdia

《聖典選讀》The Pali Selected Readings 追隨諸佛古道一拘迦利謗聖等經

巴漢對縣 佛曆 2563.11.9 菩提僧園 Ven. Devacitta 整理 To Make Offerings to Supreme Buddha, Dhamma, Holy Scriptures. 供養——無上世尊、無上法身、無上舍利 Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.



巴亨利李聖圣典等 palitxt@gmail.com @ https://sites.google.com/site/palishengdian

《聖典選讀》追隨諸佛古道~拘迦利謗聖等經【提婆達多派非佛說】 The Pali Selected Readings.pdf https://archive.org/details/palishengdian04 008

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第二節 走出「彌陀傳說」

Out of the Amitabha Brahmanism

漢地被〖婆羅門教〗假冒佛教, 矇混了二千多年, 【巴利 聖典】的出現,該是「佛陀正法」覺醒的時刻了!

由馮馮居士的《耶穌基督在印度西藏足跡的追尋》不難 得知,大乘的彌陀信仰,事實上是基督宗教的一個分支:

「我們也可以很清楚地,看到彌陀的光環,就是這樣,從 阿含經中,逐一摘取波斯的寶石鑲嵌出來的……但是,最後 要表達的結論, 還是諸行無常、苦、無我……。

如果, 您不走出彌陀的光環來, 怎麼能夠看到原始的法義 呢? ……還是,要用理性來檢視這些寶石的原產地——波斯 與阿含經? |

~節録自《走出彌陀的先環》曾銀湖 居士

在走出「彌陀傳說」的同時,何不放下「阿含迷思」呢?

☞ 1 阿含經,分散於各部派,沒有次第、又不完整;並且, 由於翻譯者對原始佛法,不甚了解,所翻字句,令人生澀難 懂,又混充不少大乘思想及其他經論者,例如:《雜阿含 經》混以《無憂王經》!

在所有漢譯《雜阿含經》中,竟找不到四神足、四正勤, 「根相應」亦殘缺不全,三十七道品的順序、卷次錯亂,又 不完整,就像,朝代錯亂、枯燥乏味的歷史教科書,漫無頭 緒、令人費解;所以,歷代經論家,對阿含經皆不甚重視!

然而,近代《阿含經》,為何又重新受到重視?

答案:是因為「巴利聖典」的出現!

當《阿含經》的字句,難以閱讀時,就把「巴利聖典」的 字句,照搬上去!恰如斷手、斷腿的人,需要義肢才能走路 --樣!

☞ ② 反觀「巴利聖典」,有如,詳實有序、生動活潑的聖 境旅人書,提綱挈領、事半功倍——多達二萬三千三百二十 四卷,每卷經文,前後順序、次第井然,三十七道品,相當 完整;而且,每卷經文,皆有重點、主題。

例如:《大念住經》,是「四念住」的詳細說明,而其他 經卷,因所敘述重點不同,只能一筆帶過;如果,遺漏《大 念住經》,二萬多卷的「巴利聖典」就如缺手、斷腿,有關 「四念住」的項目,將無法令人了解!

「巴利聖典」體系之完整、次第之分明,是歷代聖者、 阿羅漢,精心的結集、編排,是留給世人最珍貴的禮物! 所以,對於「巴利聖典」應有系統的研讀,才能獲得,正 確的見解,與最大的益處。

千萬,不可把祂,拿來當作:

修補混淆「婆羅門教」思想之《阿含經》的工具;才是, 對「巴利聖典」莫大的恭敬與尊重!

現在,正是放下《阿含經》,走出「阿含迷 思」;重新認識「巴利聖典」、回歸「佛陀正 法,的時刻了!

第三節 走出「阿含迷思」

Out of the AGAMA Brahmanism

佛法(最現實的因果) ≠ 巴利語轉寫(紙上談兵)

附佛外道說:

世利文(師按:巴利語並非文字,應是巴利語轉寫) 只存在於 原始佛教,大乘用的是梵文。

(師按:『大乘』外道非佛法,應正名為『大乘婆羅門教』,他為什 麼提到梵文、印度古語與其他宗教等不相干的哲學迷思呢?)

我對印度古語與宗教哲學,比一般人清楚,我在研究所 唸了三年古典梵文, 並修了許多有關印度哲學的課。在此 之前, 我已唸了很多年的佛學, 我是比一般人知法的……。

(師按:原來他錯把馮京當馬涼,浪費時間於——這些像是婆羅門教、 景教、拜火教等外道的迷思,把『大乘婆羅門教』當成是『正法』或 『佛學』來研究;

然而『法說非法、非法說法』真正【原始佛法】反而變成他口中的 『小乘』了?所以他誤人誤己地以為『比一般人知法……』。)」

法師對附佛外道說:

「我想確定你到底所學習的是(原始)佛教的巴利語…… 還是(大乘)婆羅門教的呢?

原因是佛陀時代,就像我們現代一樣,是的! 比方說:我們現在說漢語、閩南語、英語……

可是不見得說這些話的人,都是佛教徒:是一樣的道理!

可見,了不了解佛法,最關鍵的還不是語言這個工具。

而是觀念:

- 有沒有「以戒為師」?(戒如:佛法僧戒四不壞信、倫 理道德等等!)
- ❷ 有沒有「依教奉行」?(教如:四聖諦、八正道、戒定 慧、智仁勇三達德等等!)

因為,在佛陀時代即使是外道,也是聽懂巴利語的—— 但是! 為什麼他們都無法成就正覺呢?

那些,後來咬文嚼字、把原本純淨的佛法—— 搞得支離破碎的論師們,那就更不用說了!

★ 所以,原始的佛法不在文字上,而在【根本法義】上, 因為:

同樣的文字,給不懂法義的人看,還是會看不懂,甚至會 誤解的!

Brahma 梵 = Brahman 婆羅門,實為同一字之 不同翻譯。

誰會捨棄佛陀說法的語言「巴利語」——古印度拘薩羅 和摩揭陀地區的方言,而使用「梵語」——「婆羅門教」 之語言,記錄佛經呢?

答案很明顯:若不是「婆羅門教」徒;就是,偽稱歸附 佛法,而實際上,仍是「婆羅門教」徒的「附佛外道」!

由此看出:「梵語」、「梵文」與「婆羅門教」之關係, 如此密切;所有梵文經典,自然,充斥「婆羅門教」思想、 成為「婆羅門教」之經典,並無令人意外之處。

而漢地,絕大多數之佛經,皆譯自「梵文」,所謂:梵文 「佛經」,若不混淆「婆羅門教」(婆羅門 = 梵 = 清淨 本性)之思想,那才是奇怪之至!

近代,某些學人,不肯捨棄譯自「梵文」,充斥「婆羅 門教」思想之《阿含經》;想了解原始佛法,卻又捨棄 「巴利聖典」而不讀。美其名為"比對",竟拿「巴利聖 典」隻字片語,當作修補《阿含經》之工具!

恰似:「拆卸新車零件,拿來修補破車,實是愚人作為!」

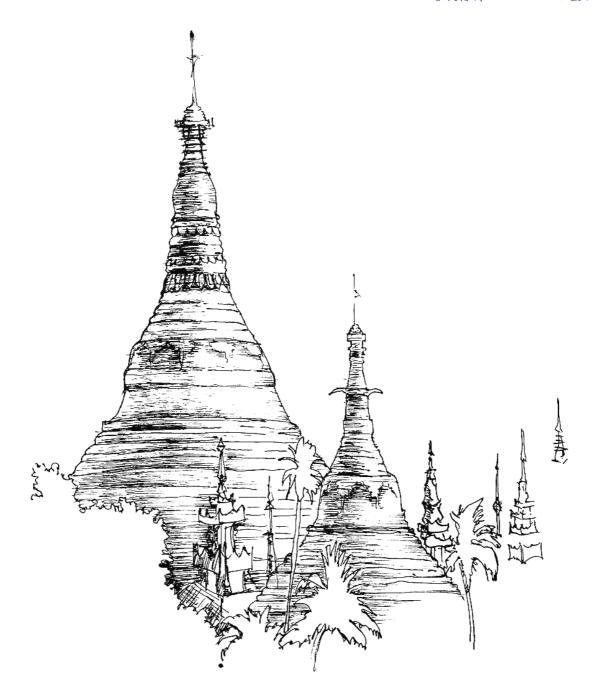
究其原因,無他,只不過是想,持續保有:源自「婆羅 門教」之思想 ⇒ 梵 = 清淨本性、佛性、空性、如來藏、 中觀、真我、本體(實相)……等思想,令其,借屍還魂 罷了!

《佛遺教經》世尊三唱:「汝等若於,苦等四 (聖)諦,有所疑者,可疾問之;毋得懷疑,不 求決也! |

然而,至今學佛人,對於佛陀法語——「巴利聖典」, 所闡述之佛法核心——「四聖諦」要義;依然無知、不求 甚解、無人問津或關注!

所以,若真想認識「原始佛法」、了解「四聖 諦」真理;有必要重新、有系統的閱讀「巴利聖 典」,才是目前最迫切、最重要的工作!

> 卍 72 7



第四節 走出「緣起誤區」

Out of the Nagarjuna Brahmanism

☆ 「空性」思想實是婆邏門教的一個分支,試想:「空性 創造」與「梵天創造」有何不同?

☆ 緣「生」而有「老死」,生、老死互為互補的條件, 「生」和「老死」雖然「相對性」,但其關係,卻是「絕對 性」的真理!佛陀稱祂為「四聖諦」。

- ☆ 龍樹(婆羅門種)的詭辯、矯亂——《中論》第二十四品: 「『眾因緣生法,我說即是空;亦為是假名,亦是中道義。』……何 以故? 眾緣具足, 和合而物生; 是物屬眾『因緣』, 故『無自性』。 『無自性』故空,空亦復空:但為:引導眾生故,以『假名』說。離有、 無二邊,故名為:『中道』。|
 - ① 緣生法 ≠ 無自性 ≠ 空;
 - ② 緣生法 ≠ 無自性 ≠ 假名;
 - ③ 緣生法 ≠ 無自性 ≠ 中道義。

✗ 錯亂的把「緣生法」,解釋成「無自性」;「無自性」, 更不是「空假中」,而是,龍樹的詭辯!~♡

「無自性」只是「無」自性、「否定」自性,並不能說 明「依存」的「相對性」(也就是說:緣起、因果關係); 所以,難怪會落入:空、有、亦空亦有(空有不二、真空 妙有)、非空非有(不一不異、不常不斷)……等對立, 獨斷式的「常見」或「斷見」。

✔ "相對性" ⇒ 是名:「緣起」, "緣起" ⇒ 才是 「中道義」! ~◎

第五節 三個愚人,正法覆滅!

Out of the Upanishad Brahmanism

☆ 「緣起」是「相對性」施設——四聖諦:「此有故彼有 (苦),此生故彼生(集);此無故彼無(滅),此滅故彼 滅(道)。」

~ 《因緣相應·伽拉羅刹利品·tumhasutta 非没之物》(SN 12.37)

- (1) 佛滅後三百年(西元前 150) , 迦多衍尼子(婆羅門 種)造(偽)論《阿毗達摩發智論》:將一切法,說成實 「有」。破壞緣起「相對性」,正法淪為「像法」。
- (2) 佛滅後七百年(西元 150~250), 龍樹(婆羅門種) 造《中論》:將一切法,說成無自性「空」。破壞緣起「相 對性」,像法淪為「末法」。
- (3) 佛滅後一千二百年(西元 700~750),商羯羅(婆羅門 種),仿效中觀辯證,創不二一元論,改革婆羅門教,為印度 教,註解《奧義書》:將性「空」,說成「上梵」,將緣起 「有」,說成「下梵」,論破、取代佛教。佛滅後一千七百年 (西元 1205) 回教入侵,末法覆滅!

7 7 뀨

1. 【正法混亂之五因】

5-Cause Of Semblance Dhamma Arising

「迦葉!像法之世生時,則有正法之滅!

迦葉! 地界不能令正法滅:

水界不能令正法滅:

火界不能令正法滅:

風界不能今正法滅。

但是,彼等愚人生之時,能令此正法滅!

迦葉!譬如,除非船之先沉;

迦葉! 否則, 正法不應有滅!

迦葉!有此等五法存在,將導致正法退墮、 混亂、滅沒!

五者何耶?

迦葉!於此,有比丘、比丘尼、優婆塞(信 士)、優婆夷(信女)等:『❶ 不尊重師 (佛)、住不隨順,② 不尊重法、住不隨順,

3 不尊重僧伽、住不隨順, 4 不尊重學 (戒)、住不隨順, 5 不尊重定、住不隨 順。』」

~《迦葉相應・迦葉品・Saddhammappatirūpakasutta 像法》(SN 16.13, 156)

卍 \mathbb{H} 2

【阿賴耶識?離開因緣,識即不生!】

Out of the Alaya Brahmanism

☆ 世尊對於主張:「清淨本性、佛性、空性、阿賴耶識、 如來藏、中觀、真我、本體、實相……等思想」之學者,一 記棒喝!

☆ 不可以五蘊、六塵見「如來」;但是,若離開五蘊、 六塵,亦無法見「如來」!

☆ 在這裡,不是說「五法蘊身、佛性、空性、阿賴耶 識」有無的問題?而是說明——如果執取任何一法為 「有」或「無」,都不叫做「涅槃真理」!

「茶帝!汝實生如是惡見耶?『予實如是,理解從世 尊所說之法,即:此識流轉、輪迴;而且,常保持自己 之同一性也。』」

茶帝曰:「世尊!予實如是,理解從世尊所說之 法,即:此識流轉、輪迴;而且,常保持自己之同 一性也。」

世尊曰:「茶帝!如何其識?」

茶帝曰:「世尊!此語,即:『所受者,於此處、 彼處,受善、惡業之果報。』」

世尊曰:「愚痴人!汝實在從哪裡知道?我如此說法耶? 愚痴人!識由緣生,予豈非以種種法門,說:『離開 因緣,識即不生!』否?

然,愚痴人!汝自己誤解、誣謗我等、傷害自身、又 多生非福。

愚痴人!此將為汝,帶來長夜傷害、苦惱不幸福也。」



~《中部經典・雙大品・Mahātaṇhāsankhayasutta 愛盡大經》(MN 38, 398)

卍 2 丑

第六節 佛陀修學過程?證知「四聖諦義」!

The 4-Noble Truths' Vipassana

☆ 世尊現等覺 ⇒ 是因為如實證知五取蘊之四聖諦(而非 四攝、六度波羅蜜)!

☆ 世尊 "發現"相對緣起、四聖諦:「❶ 此 有故彼有(苦),②此生故彼生(集);③此 無故彼無(滅), 4 此滅故彼滅(道)。」 ⇒ 何有故有老死(苦)耶?緣何而有老死(集)耶? ……① 有生故有老死(苦)!② 緣生而有老死 (集)!……何無故無老死(滅)耶?何滅而有 老死滅(道)耶?……③無生故無老死(滅)! ④ 生滅而有老死滅(道)!……。

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【四聖諦義——洞察五蘊生滅】

Insight Into 5-Aggregates' Birth & Death

「諸比丘!因為不隨覺、不洞察『四聖諦』,我與汝等, 長久以來, 流轉於生死。四者何耶?

- 我與汝等,長久以來,流轉生死。
- 2 諸比丘!因為不隨覺、不洞察:『苦之集聖 **諦』,我與汝等,長久以來,流轉生死。**
- **3** 諸比丘!因為不隨覺、不洞察:『苦之滅聖 **諦』,我與汝等,長久以來,流轉生死。**
- 4 諸比丘!因為不隨覺、不洞察:『到達苦滅之 道聖諦』,我與汝等,長久以來,流轉生死。|

~《長部經典·Mahāparinibbānasutta 大般涅槃經》(DN 16, 155)

卍 卍 2

【尋佛古都——不死道跡】

The Way Leading To the Cessation Of Stress

☆ 並不是「無」苦、集、滅、道,「超越時空」的不死道 跡 ⇒ ① 正見、② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正精進、⑦ 正念、❸ 正定。

「諸比丘!同此,我發現過去正覺者,通行之 古道、古徑。諸比丘!過去諸佛,通行之古道、 古徑者何耶?此即八聖道分,如是:『① 正見、 ② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正 精進、⑦正念、❸正定』。

諸比丘!此乃過去正等覺者,通行之古道、古徑。

- ⑫ 追隨其道,隨其道而行,則知『老死』,知老死之集,知 老死之滅,知趣滅老死之道跡;
- ⑪ 追隨其道,隨其道以行,則知『生』,知生之集,知 生之滅,知趣滅生之道跡;
- ⑩追隨其道,隨其道以行,則知『有』,知有之集,知 有之滅,知趣滅有之道跡;
- ⑨ 追隨其道,隨其道以行,則知『取』,知取之集,知 取之滅,知趣滅取之道跡;
- ⑧ 追隨其道,隨其道以行,則知『愛』,知愛之集,知 愛之滅,知趣滅愛之道跡;
- ⑦ 追隨其道,隨其道以行,則知『受』,知受之集,知 受之滅,知趣滅受之道跡;

- ⑥ 追隨其道,隨其道以行,則知『觸』,知觸之集,知 觸之滅,知趣滅觸之道跡;
- ⑤ 追隨其道,隨其道以行,則知『六入』,知六入之集,知 六入之滅,知趣滅六入之道跡;
- ④ 追隨其道,隨其道以行,則知『名色』,知名色之集,知 名色之滅,知趣滅名色之道跡;
- ③ 追隨其道,隨其道以行,則知『識』,知識之集,知識之滅,知趣滅識之道跡;
- ② 追隨其道,隨其道以行,則知『行』,知行之 集、知行之滅、
 - ① 知趣行滅之『道跡』。

知此,我以示比丘、比丘尼、優婆塞、優婆夷。 諸比丘!如是梵行繁榮、增廣,示知眾多人等, 予增大,依人天而善說示。」

~《因緣相應・大品・Nagarasutta 諸佛古道》(SN 12.65)

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第七節 「正法」與「聖律」——回顧佛陀教法興衰史 Scripture & History

1. 巴利語系 ☞ 「法藏」簡介~

Introduction Of Pali Sutta-Pitaka

巴利語,是古印度拘薩羅和摩揭陀地區的俗語、佛陀時 代說法的語言。

【巴利聖典】最初僅有《法藏》(即經藏)與《律藏》, 並無所謂〈偽〉《論藏》(阿毗達摩)!

《大般涅槃經》(DN 16, 216):「阿難!依我為汝等, 所說之『(正)法與(聖)律』,於我滅後,當 為,汝等之大師。」

佛陀於西元前489年入滅後,聖弟子們將《法藏》(即經 藏),分成五個部份——

- 較長篇幅的經文,編列在《長部經典》
- 中等篇幅、不長不短的經文,編列在《中部經典》;
- 3 較短篇幅的經文,編列在《小部經典》
- 4 其他,依據蘊、處、界,專題式分類,則編列在《相 應部經典》
- **⑤** 此外,還編列了一套百科全書形式的《增支部經典》,由一 至十一作為索引。

《法藏》(即經藏)至此,大體完備!

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巴利語系 ☞ 「律藏」簡介~

Introduction Of Pali Vinaya-Pitaka

巴利律藏,也分成五個部份——

- 《比丘類》輯錄,有關《比丘戒本》二二七條戒,每 一條戒,制戒因緣與解說;
- ② 《比丘尼類》輯錄,《比丘尼戒本》三——條戒,每 一條戒,制戒因緣與解說;
- ❸ 《大品》輯錄,有關僧伽各項生活,例行事宜、重大 議題,如:布薩誦戒、入雨安居、自恣悔過、穿功德衣、 僧伽會議等之規定;
- ④ 《小品》輯錄,有關僧伽議事、處罰方式、滅諍原則、 瑣碎事官之補充規定:
- ⑤ 《附隨》輯錄,其他分類摘要、列舉綱要、補充說明, 宛如戒律之補充教材。

卍 \mathbb{H} 7

3. 巴利語系 ☞ 「南傳佛教」簡介~

Introduction Of Pali Abhidharma

〈偽〉《論藏》(阿毗達摩)的由來──

西元前 271~150 年,北方摩揭陀國孔雀王朝阿育王,在 暴政統治後,推行仁政。

所以,需要主張「一切法實有」,像是:

(1) 〈偽〉《論藏》(阿毗達摩)創始者富樓那(並非十 大弟子之一,為同名或假託者)、(2) 迦多衍尼子(婆羅門 種)的〈偽〉論《阿毗達摩發智論》(實際上,源自外道 勝論派「婆浮陀迦旃延」的原子理論)等教義,用以安撫、 規範人心。

現在的「南傳佛教」嚴守戒律,並且,依據巴利語系 〈偽〉論《阿毗達摩》思想,為富樓那、迦多衍尼子的繼 承者:

- ① 西元前 273 年,阿育王派遣其子摩哂陀長老,首次將巴利語系 之佛教傳入錫蘭島;
 - ② 西元 1058 年, 傳入緬甸蒲甘王朝;
- ③ 西元 1361 年以後,由錫蘭島更陸續傳入泰國、柬埔 寨、寮國等國家。

7 \mathbb{H} \mathbb{H}

4. 梵文語系 ☞ 「北傳婆羅門教」簡介~

Sanskrit Mahayana Brahmanism

西元 150 年以後,南方憍薩羅國主娑多婆訶(引正王), 採納龍樹(婆羅門種)的「空性思想」。

作為:推行愚民政策、剷除舊勢力,以及宗教與政治鬥 爭之工具!

龍樹說「性空」、教人要放空,自己一點也不空,將婆羅 門、佛教、耆那教思想,融為一爐,曾偽造大量梵文經典。 他造論特多,素有「千部論主」之美稱,縱橫古今、無 出其右!

因此,他將阿育王時期,巴利語系之佛教,貶稱為「小 乘」;而其梵文語系之南方新興宗教,則自稱為「大乘」。

四、五世紀時,無著、世親(婆羅門種)兄弟,由龍樹 的「空性思想」,更進一步發展出「三界唯心、萬法唯 識」之瑜伽行派。

現在的「北傳婆羅門教」,依據「空性思想」與「唯心 唯識」,為龍樹、無著、世親等,梵文語系新興宗教的繼 承者。

> 卍 \mathbb{H} 7

5. 梵文語系 ☞ 「藏傳婆羅門教」簡介~

Sanskrit ESOTERICA Brahmanism

西元 700~750 年, 商羯羅(商卡拉 Shankara, 婆羅門 種),延續「大乘」唯心論,仿效中觀辯證,倡不二一元 論,改革婆羅門教「吠檀多派 Vedanta」,成為「印度 教」(新婆羅門教),狂註《奧義書》—

將性「空」,說成「上梵」;將緣起「有」,說成「下 梵」。論破「空性思想」、取代「大乘」教義,復興了主 張「種姓制度」的吠陀傳統。

於是,大批印度「大乘」教徒,紛紛改信印度教;「密 教 | 信徒,以混合婆羅門教、男女雙修方式,獲得苟延殘 踹;般若但亦方便,戒律蕩然無存!

西元747年,藏王迎請寂護、蓮華生、蓮華戒,並與漢 地禪宗「大乘」教義辯論,後者敗退,奠定西藏「密教」 基礎。

西元1203年,回教入侵,燒毀「密教」最後據點超戒寺; 印度「密教」徒逃往尼泊爾、西藏等地避難。

西藏接收超戒寺大量典籍後,便傳承了密教教學的傳統, 形成以「密教」為主流的「藏傳婆羅門教」。

> 7 \mathcal{H} 7

第八節 【思想梵化】與「種姓制度」關係密切——結語 Conclusion

(1) 迦多衍尼子、龍樹、無著、世親、商羯羅……這些,改 變佛教的關鍵人物,為何,剛好都是「婆羅門種姓」呢?

可見,絕非偶然、亦非巧合!長久以來,佛教團體,普 遍梵化;必然,存在著種姓歧視(新種姓 Caste、亞種姓 Sub-Caste) 的嚴重問題!

(2) 一切佛法的解說中,只要是提到「空」,像是「空性、性 空、畢竟空」、緣起「性空」,都歸屬於「像法」(相似法)。

龍樹中觀所發展出來的玄談,早在第八世紀,就被商羯 羅證明,與婆羅門教義相同,根本與佛陀教法,完全沾不 上邊;緣起、四諦、三十七道品,才是佛陀正說。

除了「空」外,還包括:唯識、因明、如來藏,具是一門 忠烈,均殉於商羯羅之手。

《認識【巴利聖典】, 多出「阿含迷思」》(全文完) ~⇒

√∞ ★ ∞**✓**



南無佛!南無法!南無僧!南無戒! Namo Buddha! Namo Dhamma! Namo Sangha! Namo Sikkhapada!

■ 迴向法界—— Love and blessings...

願以此功德,迴向雙親眷; Willing to take the merit, bless to parents and family;

普及於一切,苦海常作舟。 Dedicated to all beings, dukkha-sea often for the boat.

善哉!善哉!善哉! Good! Good! Good!

√∞ ₩ ∞✓

聖典凡例 Text's Introduction

一、 編輯宗旨

☆ 自洲、法洲 —> 自燈明,法燈明!

~《長部經典· Mahāparinibbānasutta 大般涅槃經》(DN 16, 165)

"Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā"ti.

「阿ˇ難引!於山現等在界, 或各我於滅最後氣, 若思有文人思 『以一自『燈》明显, 隨為時門自『皈養依一, 不录飯《依-他专人界; 以一法导燈2明是. 隨冬時产法导飯《依- 不多飯《依-他专人界』 者數——阿、難录! 彼年等年,於山我於比至丘氣眾墨中墨,將是在吳最景高《境景地至,必至定是樂學於山修氣學量。」

何至為於「法於燈》明景、 法於飯等依一」

原始的佛陀教法——「法與津」,應以「四聖諦」為依歸:

- (1) Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā. 「阿·難引!依-我於為於汝眾等犯,所於說恩之业 『法於與以律訟』 , 於以我於滅最後氣 當沒為於, 汝聚等於之业大於師?。 」 ~《大般涅槃經》(DN 16, 216)
- (2) 「苦菜諦△實产苦菜. 不灸可灸令△樂灸;集上真类是产因云, 更△無×異一因云; 苦菜 若是滅患者患, 即也是产因云滅品, 因云滅量故《果灸滅品; 滅忌苦及之业道公, 實产是产真类道公, 更必無×餘山道公。 ~《佛遺教經》
 - (3) 有關部派思想,與「四聖諦」不相應,不予收録者,如下:
- 「 ① Abhidhamma 論藏、② Therāpadānapāļi 長老譬喻、③ Therīapadānapāļi 長老尼譬喻、 ④ Buddhavaṃsapāļi 佛種姓、⑤ Cariyāpiṭakapāļi 亓藏、⑥ Jātakapāļi 本生經。」

二、 原典說明

- (1)《巴利原典》主要採用内觀研究所(Vipassana Research Institute, VRI)根據 緬甸仰光第六次集結版。
 - 以下縮寫,用於代表《巴利原典》的不同版本:

sī. = Sri Lankan 斯山里型蘭岛卡亞

syā. = Thai 泰泰國祭

pī. = Pali Text Society 巴亨利本聖亞典意協革會系 (PTS)

kam. / ka. = Cambodian 東点埔寨寨影

以下縮寫用於變體閱讀中,代指根本典籍或註釋書:

a. = aṅguttaranikāyapāli 增支部經典

attha. = atthakathā 義計

cūļani. = cūļaniddesapāli 小義釋

dī. = dīghanikāyapāli 長部經典

itivu. = itivuttakapāli 如是語經

jā. = jātakapāli 〈偽〉本生經

khu. = khuddakanikāyapāli 小部經典

ma. = majjhimanikāyapāli 中部經典

mahāni. = mahāniddesapāli 大義釋

mahāva. = mahāvaṃsa 大史

moga./moggallānabyākaraṇaṃ = 目犍連文法

pa. = paṭisambhidāmaggapāli / paṭṭhānapāli 無礙解道、發趣論

pe.=petavatthupāli/peṭakopadesapāli/peyyāla 餓鬼事、三藏知津、省略語句

pu. = puggalapaññattipāli 人施設論

pāci. = pācittiyapāli 單墮篇

pārā. = pārājikakaṇḍapāli 驅擯篇

saṃ. = saṃyuttanikāyapāli 相應部經典

su. = suttapiṭaka / suttaṃ 經藏、戒經

theragā. = theragāthāpāli 長老偈

udā. = udānapāli 自說經

vi. = vimānavatthupāli 天宫事

visuddhi. = visuddhimagga 清淨道論

tī. / ṭīkā = 複註

在下面的例子中,斯里蘭卡,泰國和 PTS 版本都是 "vāssa",而不是 "vā assa" —— 'Atthi me attā'ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati; 或备者。 他产生是起金常美見款 當業作養真素理學: 「有录一-個餐真素我餐!」

(2) 【巴利聖典】略縮寫 ⇒ ① DA 法藏、DN 長部、MN 中部、SN 相應部、AN 增支部、KN 小部、Khp 小誦經、Dhp 法句經、Ud 自說經、Iti 如是語、Snp 經集、Viv 天宮事、Pev 餓鬼事、Thag 長老偈、Thig 長老尾偈、Mnd 大義釋、Cnd 小義釋、Ps 無礙解道、Ne 導論、Pe 三藏知津、Miln 彌蘭王問經、② VA 津藏、BV 比丘類、NV 比丘尼類、MV 津藏大品、CV 津藏小品、PV 津藏附隨、DV 戒本與目録。

三、 書籤提要

以下範例,為書籤提要,取代註解、說明——

☆ kāya-anu-passī 詳細 (anu) 觀看 (passī 發現) 身 (kāya) ⇒ kāye kāyānupassī 在身體中,詳細觀看、發現身體。

四、 助印須知

本次結集,保留《巴利原典》,並除去一切註解、說明,原因有四:

- (1) 一篇完善的翻譯,應是:「所象見數 即以所象得象!」。不應,再增加註解、 說明……,以致干擾《巴利原典》的對讀!
- (2) 即使,再完善的翻譯文字,其内涵、其價值……,皆無法與《巴利原典》, 相提並論!

更何況,翻譯錯誤、不精確等……時常發生!

有鑑於疏漏情況,在所難免,保留《巴利原典》,這意味著──保留日淺修正、 校對的可能性!

(3) 佛陀是最好的心靈良醫:

「我於如果良影醫-, 知业病品說養藥量, 服果與此不是服果, 非日醫-咎其也更。 又更如果善母 學&. 學&人學善尿道&. 聞於之业不於行於. 非只導&過&也取! 」 ~《佛遺教經》

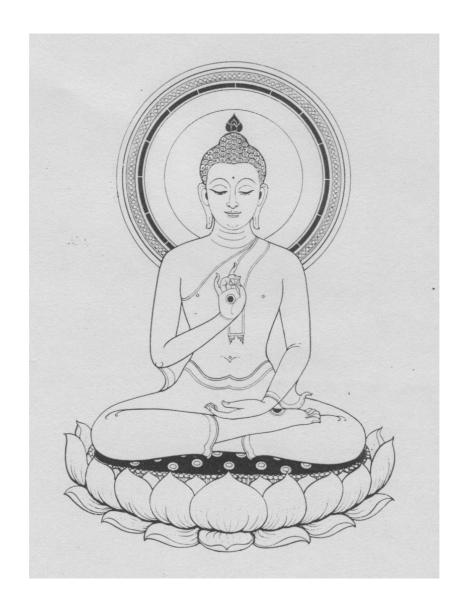
不論,這藥方是——巴利語轉寫、英文、還是漢文?若真想,了脫生死、苦海浔渡 ……,皆當勉勵學之!

(4) 因為,佛法出現於世,實是稀有、難得呀!不是嗎·····? 所以,真學佛人,應該培養:「以-*翻5譯-` 為於輔於助於工於具出. 多於多於閱量讀於 《巴泽利李原景典景》 的望好氣習工慣景。 」才是明智之舉!

> 菩提僧團 心法師 謹誌於高雄【翠峰精舍】 佛曆 2557 (西曆 2014) 年 4 月 20 日

CSCD 參考網站: https://www.tipitaka.org

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免责费与流型通道, 数量迎过助类印立!
Free circulation, welcomed posted!

★ 菩提僧團所譯的經典,以及巴利佛經,除了幫助他人學習戒津、定力和智慧外, 不應該用於其他目的!並請保留:完整的經文内容和參考說明,非常感謝! ★

The scriptures translated by the Bodhi Sangha, as well as the Pali Buddhist scriptures, should not be used for other purposes except to help others learn precepts, concentration and wisdom! And please keep: the complete of scripture content and reference description, thank you very much!

(請於注意一裝置訂型邊景, 雙星數型頁面在景左星側面。) Please note that the binding edge, double the number of pages on the left.

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